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K.S. Narayana Rao

K. S. Narayana Rao



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YOGIC POWERS AND GOD REALISATION

V. M. Bhat

GENERAL EDITORS

K. M. MUNSHI

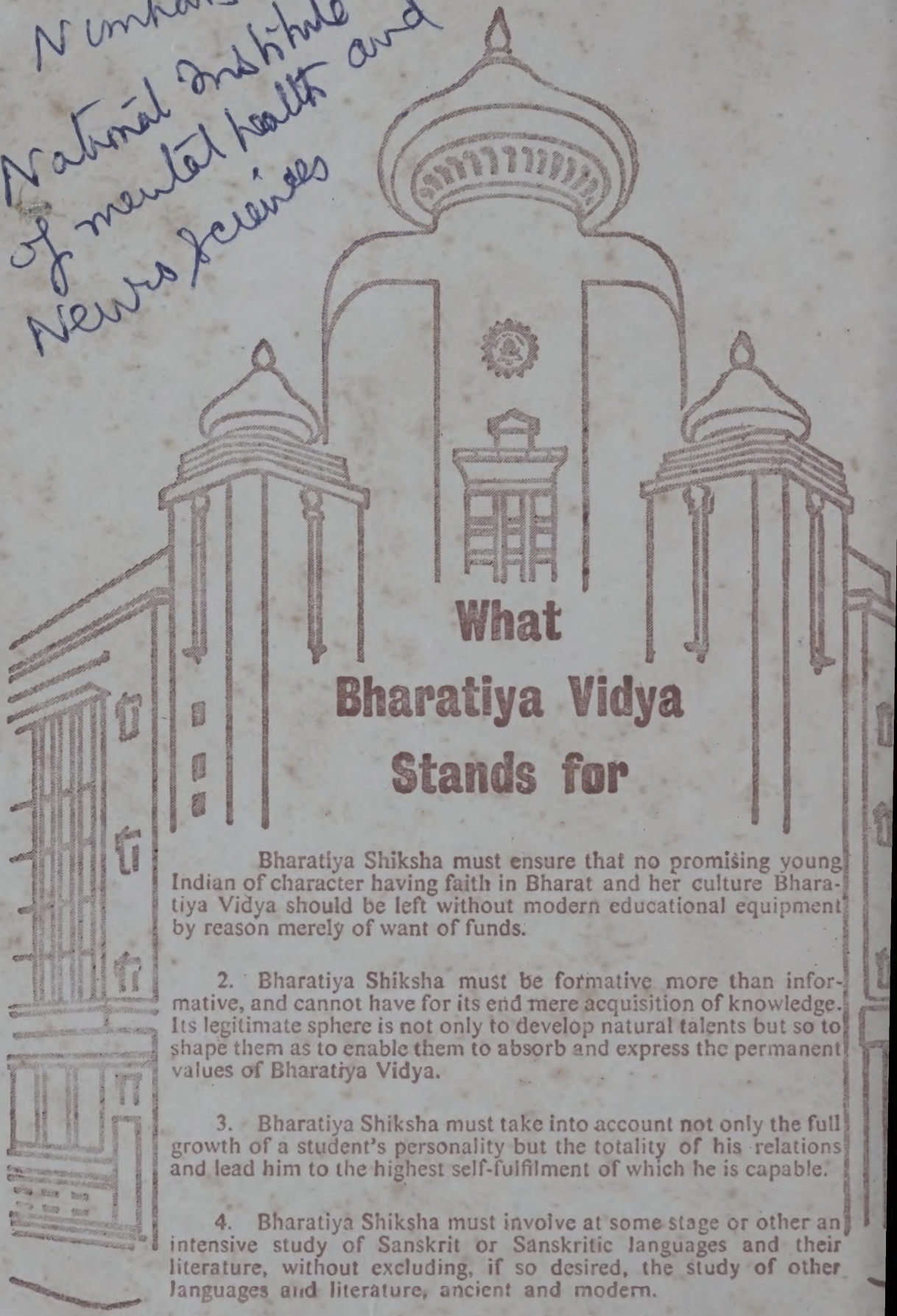
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K. S. Narayana Rao.

BHARATIYA VIDYA BHAVAN, BOMBAY

Nimhans
National Institute
of mental health and
Neuro Sciences



What Bharatiya Vidya Stands for

Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

5. The re-integration of Bharatiya Vidya, which is the primary object of Bharatiya Shiksha, can only be attained through a study of forces, movements, motives, ideas, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. Bharatiya Shiksha must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

7. The technique of Bharatiya Shiksha must involve—

(a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and

(b) the adoption by the student of the *Shishya* attitude by the development of—

(i) respect for the teacher,

(ii) a spirit of inquiry,

(iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

8. The ultimate aim of Bharatiya Shiksha is to teach the younger generation to appreciate and live up to the permanent values of Bharatiya Vidya which flowing from the supreme art of creative life-energy as represented by Shri Ramachandra, Shri Krishna, Vyasa, Buddha and Mahavira have expressed themselves in modern times in the life of Shri Ramakrishna Paramahamsa, Swami Dayananda Saraswati, and Swami Vivekananda, Shri Aurobindo and Mahatma Gandhi.

9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form or attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit afresh for each generation to present it to the world.

आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—*Rigveda*, I-89-1

BHAVAN'S BOOK UNIVERSITY

General Editors

K. M. MUNSHI

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YOGIC POWERS AND GOD REALISATION

By

V. M. BHAT

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K. S. Narayana Rao

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YOGIC POWERS AND GOD REALISATION

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BY

V. M. BHAT

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GENERAL EDITOR'S PREFACE

THE Bharatiya Vidya Bhavan—that Institute of Indian Culture in Bombay—needed a Book University, a series of Books which, if read, would serve the purpose of providing higher education. Particular emphasis, however, was to be put on such literature as revealed the deeper impulsions of India. As a first step, it was decided to bring out in English 100 books, 50 of which were to be taken in hand almost at once. Each book was to contain from 200 to 250 pages and was to be priced at Rs. 2/-.

It is our intention to publish the books we select, not only in English, but also in the following Indian languages: Hindi, Bengali, Gujarati, Marathi, Tamil, Telugu, Kannada and Malayalam.

This scheme, involving the publication of 900 volumes, requires ample funds and an all-India organisation. The Bhavan is exerting its utmost to supply them.

The objectives for which the Bhavan stands are the reintegration of the Indian culture in the light of modern knowledge and to suit our present-day needs and the resuscitation of its fundamental values in their pristine vigour.

Let me make our goal more explicit:

We seek the dignity of man, which necessarily implies the creation of social conditions which would allow him freedom to evolve along the lines of his own temperament and capacities; we seek the harmony of individual efforts and social relations, not in any makeshift way, but within the frame-work of

the Moral Order; we seek the creative art of life, by the alchemy of which human limitations are progressively transmuted, so that man may become the instrument of God, and is able to see Him in all and all in Him.

The world, we feel, is too much with us. Nothing would uplift or inspire us so much as the beauty and aspiration which such books can teach.

In this series, therefore, the literature of India, ancient and modern, will be published in a form easily accessible to all. Books in other literatures of the world, if they illustrate the principles we stand for, will also be included.

This common pool of literature, it is hoped, will enable the reader, eastern or western, to understand and appreciate currents of world thought, as also the movements of the mind in India, which, though they flow through different linguistic channels, have a common urge and aspiration.

Fittingly, the Book University's first venture is the *Mahabharata,* summarised by one of the greatest living Indians, C. Rajagopalachari; the second work is on a section of it, the *Gita* by H. V. Divatia, an eminent jurist and student of philosophy. Centuries ago, it was proclaimed of the *Mahabharata:* "What is not in it, is nowhere". After twenty-five centuries, we can use the same words about it. He who knows it not, knows not the heights and depths of the soul; he misses the trials and tragedy and the beauty and grandeur of life.

The *Mahabharata* is not a mere epic; it is a romance, telling the tale of heroic men and women and

of some who were divine; it is a whole literature in itself, containing a code of life, a philosophy of social and ethical relations, and speculative thought on human problems that is hard to rival; but, above all, it has for its core the *Gita,* which is, as the world is beginning to find out, the noblest of scriptures and the grandest of sagas in which the climax is reached in the wondrous Apocalypse in the Eleventh Canto.

Through such books alone the harmonies underlying true culture, I am convinced, will one day reconcile the disorders of modern life.

I thank all those who have helped to make this new branch of the Bhavan's activity successful.

1, Queen Victoria Road,
New Delhi,
3rd October, 1951.

K. M. MUNSHI

FOREWORD

Miracles of Yoga and Divine manifestation form the subject matter of this work of Dr. Bhat. In his youth he was a prominent revolutionary. He was one of the accused in the famous Nasik Conspiracy Case of 1910, and was sentenced to rigorous imprisonment for five years. After his release, he served on the editorial staff of Tilak's *Kesari* and *Mahratta* for five years. Later, he got admission to the Medical College at Bombay and, after getting the degree of M.B.B.S. of the Bombay University, practised as a doctor at Yeola.

Like Aurobindo Ghosh, Dr. Bhat's revolutionary impulse was converted into a passion for the pursuit of truth and investigation into the problems of Metaphysics and Super-normal Psychology. He patiently pursued his studies for more than twenty-five years. The present work is the result of that earnest and laborious inquiry. A mere glance at the bibliography, appearing at the end of the volume, is enough to give an idea of the wide range of his study of the literature on this subject, both of the East and of the West.

The problem, or rather the phenomenon of *siddhis*, or *chamatkars* as it is called in common parlance in Maharashtra, is perhaps as old as humanity itself. It has certainly got much to do in awakening in man, the religious impulse. The extraordinary nature of this phenomenon, seen all over the world, amongst human beings in all stages of civilisation, has drawn the attention of wondering man from the natural to the supernatural or the preter-natural. It is indeed the beginning of the inquiry, which later on

culminated in the foundation of the institution of Religions and faith in God. Every prophet's life has a number of anecdotes and incidents demonstrating exhibition of the supernatural powers in him. I make bold to say that no person, who did not show himself possessed of some such powers, was ever recognised by mankind as a prophet or a religious teacher. Men have instinctively observed this close connection between supernatural powers and Godliness or God-mindedness. It is a subject of perennial interest for mankind.

Notwithstanding this basic fact, a change has come in the attitude of civilised man towards the phenomenon of *siddhis* or miracles. The intelligent man looks down upon all such phenomena as humbug, and dubs popular belief in them as superstition. The whole thing is, according to him, unworthy of any consideration by a serious man. There is another class of people, particularly in India, who implicitly believe in anything that looks extraordinary. Such a man has no inclination to inquire and no reasoning power to doubt or to question. He has immense credulity, and does not stand in need of verification for accepting as true what is seen or heard or felt at any demonstration. In this tussle between the unquestioning faith of the credulous, and the fanatical prejudice of the doubting scientists, the truth regarding the phenomenon of *siddhis* was almost smothered and suffocated. It is a fashion in the enlightened people to deride *siddhis* whenever any mention of them is made.

It is therefore of great significance that Dr. Bhat, a close student of science, and well versed in the methods of laboratory experiments, should have devoted his attention to the study of this problem, purely

in the spirit of a scientist and a seeker of truth.

The Doctor has made a comparative study of the *siddhis* mentioned in the famous *Yoga-Darshan* of Bhagavan Patanjali, and of the supernatural phenomena falling under the category of *siddhis* observed by, and dealt with in, the writings of some of the scientists of world-wide fame. The number of *siddhis* in the *Patanjala Yoga Shastras* is shown as fifty-four, and that in others comes to twenty-nine. A comparative table is given to show the *sutra* of *Patanjala Yoga Shastra* to which a particular *siddhi* can be traced, and its corresponding name in English used by Western writers. Among the large number of renowned scientists who bear testimony to the truthfulness of the *siddhis* of supernatural phenomena, we find the names of some of the world's greatest scientists and Nobel Prize winners, like Sir William Crookes, Dr. Alexis Carrel and Dr. Richet. There can be no question of an illusion or hallucination being mistaken by them for a concrete reality.

These Western scientists have now, by their scientific experiments, undertaken under the most exacting conditions, furnished, in their works, convincing proofs of the actual existence of the supernatural powers in the individuals mentioned by them. Bhagavan Patanjali goes further and shows how they are acquired by the Yogi. According to the system of Yoga, these powers known as *siddhis* are concomitants of the practice of Yoga at various stages. The Yogi is under an injunction not to be lured or tempted by them. He takes them as by-products in the process of his spiritual development leading to *Samadhi*—the stage of supreme bliss. He is asked to pursue his practices uninterruptedly till he reaches his goal, *viz.*,

Atma-Sakshatkar or Self-realisation. It means that the Indian Yogis not only knew of the existence of the hidden treasures of potential energy, now and then released in the form of supernatural powers, but they also carried with them the keys to open the safes holding the treasures. Dr. Bhat has quoted the testimony of several respectable Indian gentlemen, regarding the manifestation of *siddhis* in some of the Indian saints like Sai Baba, Vasudevanand Saraswati, Swami Maharaj of Akkalkot, Swami Ramakrishna Paramhansa, Yogi Aurobindo Ghosh and several others. Careful perusal of this book gives the readers striking objective proof of the wisdom of the ancient thinkers of India.

Self-realisation or *Atma-Sakshatkar* is the *summum bonum* of life. Dr. Bhat says that this bliss of Self-realisation is possible only in *Samadhi,* in which the soul, stripped of all the sordidness of the flesh, goes into a trance and remains in union with the Universal Soul. This state of *Samadhi* can be had by practice of Yoga, as taught by Bhagavan Patanjali or by following the paths of Knowledge, Action or Devotion (ज्ञान, कर्म, भक्ति). The process of attaining *Samadhi* is more systematically dealt with in the *Yoga Shastra* of Patanjali and becomes manifest in the course of the progress of the Yogi towards the goal.

The author has devoted the first four chapters of his work to giving the readers the general outline of Yoga *Abhyas* as described by Patanjali. In these preliminary chapters, the author has maintained that the source of the manifestation of supernatural powers is *Atma Shakti,* which according to the *Vedanta Shastra,* is identical with *Paramatma Shakti.* The psychologists who had approached their study of mental phenomena

purely from psychological points of view, held the view that the brain was the seat of the mind. But observations made by the super-psychologists clearly show that in the state of *Samadhi* the mind whose activity is conditioned and controlled by the limited powers of the senses, is inactive. It cannot, therefore be the cause of generating the current of energy that is manifested in the *siddhis*. They are even described as landmarks assuring the pilgrim that he is making progress in the right direction and nearing his goal.

In chapters 9 and 10 the author has dealt at length with the subject of *Ling Deha* and Life after Death. *Ling Deha* is the norm of the human body, very subtle but powerful, invisible and long-lasting. What is known as transcendental knowledge has its first and earliest manifestation in this subtle body. The phenomena of transcendental knowledge are explained in the book with a great wealth of illustrations. The author then discusses the subject of *Saguna Sakshatkar* in chapters 13 and 14 and concludes his work with an illuminating exposition of the doctrine of the unity of *Jivatma* and *Shivatma*.

Dr. Bhat's work is of a high order. It deals, for the first time in a systematic and scientific way, with a subject which is generally neglected and, by its very illusive nature, does not admit of easy and lucid description. It will rank as an authoritative and classical work on the subject in scientific literature. His method of treatment is original and attractive. Dr. Bhat's style is flowing and felicitous. He is a master of the subject and discusses the various aspects with perfect understanding and confidence. He draws his inferences with great care and caution. He had to coin many technical terms to express precisely

the meaning of the technical words used by American and European writers. He has admirably succeeded in his attempt.

For one who wants to make a comparative study of the Indian view as expressed by Patanjali and the views held by the new school of super-psychologists of Europe, Asia and America this work is indispensable. This book which is original and thought-provoking, will, I hope, start a new line of study for the students of Psychology in India and help in unfolding the hidden treasures of knowledge bequeathed to us by the Rishis who performed penance to expand the field of knowledge on this earth and open for man the doors of the vision of super-bliss.

I raise my hat to the learned author in admiration for having written such a brilliant thesis on one of the most obscure subjects, and pray God to spare him for many more years in good health to continue his literary studies and philosophical speculations to throw light on some other aspects of our cultural heritage which are also unintelligible owing to obscurity.

Poona 2.

M. S. ANEY,
Ex-Governor of Bihar.

OPINIONS

I have gone through a major portion of Dr. Bhat's work Yogic Powers and God Realisation and found it very instructive and illuminating. His is a comparative method of approach to the study of Yoga, and being himself a student of Medicine, he has successfully compared the Indian science of Yoga with Western notions of Physiology and Psychology. I am sure that the work will prove useful to students of Indian and Western Philosophy and Psychology, as also to the general reader. Dr. Bhat has followed the Western method, as used by psychologists like James, of collecting evidence about the experiences of others, in order to support his own conclusions. The value of this evidence depends upon the veracity of the reporters, and a good number of other factors also come in for enabling us to test its validity. The method of collecting evidence is a new one in our country, and I heartily recommend Dr. Bhat's efforts for giving us certain data on which to build our conclusions. Such an effort, therefore, deserves all support from academic bodies.

Nimbal:
Bijapur District.
14th August 1954.

R. D. RANADE,
Professor of Philosophy,
Allahabad University.

I have gone through the book *Yogic Powers and God Realisation* and it has benefited me very much. The author, Dr. Vishnu Mahadeo Bhat, has explained the science and philosophy of Yoga in modern language in order to be intelligible to modern readers. Apart from the subject dealt with in the book, even as a piece of literature its rank appears to be high. I am sure that the book will provide a healthy diversion to the educated youths who are always engrossed in light literature.

Raj Bhavan,
Bombay,
26th February 1956.

HARE KRISHNA MEHTAB,
Ex-Governor of Bombay.

Dr. V. M. Bhat, B.A., M.B.B.S., deserves to be congratulated on publishing his excellent book *Yogic Powers and God-Realisation*. It is the result of his life-long studies and experiences. Eminent scholars like Principal S. V. Dandekar, Prof. R. D. Ranade, and Shri M. S. Aney have praised the book highly, and this should convince any one of its being a serious and earnest effort to discuss this very difficult but extremely vital subject. It is difficult because you cannot test any hypothesis by the application of physical principles; and the principles or experiences of religion and the supernatural are as yet dependent on individual faith. There is a movement in the West to do research in the whole natural history of the spiritual or non-physical or transcendental aspect of human personality in order to find out "all that man is as a uniquely personal being over and above the world of matter". Dr. Bhat, both as a student of Western science and as a man of devotion, has set out his view with great clarity and in a racy, attractive style. I strongly recommend his book for study, to all earnest people interested in the subject.

Alaka,
Bombay.
30th March 1956.

B. G. KHER,
(Ex-Chief Minister,
Bombay State)

PREFACE

I had requested some of my distinguished scholar friends and authorities to express their opinions on my Marathi book, YOGA SIDDHI ANI ISHWAR SAKSHATKAR (Yogic Powers and God-realisation). Some of them have given their opinions in English. I think these will serve as sufficient introduction to this English synopsis of my original work of nearly 600 pages. I sincerely thank them for this favour. Unfortunately, Shri B. G. Kher and Dr. R. D. Ranade are now no more.

My sincere thanks are due to my friend Shri P. H. Gadre, B.A., LL.B., Nasik, for first urging me to render the book into English, and then introducing it to Shri K. M. Munshi, Kulapati of Bharatiya Vidya Bhavan. I owe a deep debt of gratitude to him, and to the other authorities of the Bhavan for agreeing to publish the book in their Book University Series.

With great pleasure I acknowledge here the help rendered to me by my two sons, Shrijuts P. V. Bhat, M.Sc., and K. V. Bhat, B.A., in preparing the typescript of this book.

Jeevanchhaya,
Poona, 4.

V. B. BHAT

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CHAPTER I

A SHORT INTRODUCTION TO YOGA SCIENCE

Before writing on Yogic powers and God realisation, it is necessary to give the readers some general information about the science of Yoga. It may be said that it is a science inclusive of Psychology, Para-Psychology, Metaphysics and Mysticism. It is really a science of the soul (Psyche). Nearly 2,500 years ago Patanjali in his *Yoga-Sutras* described it very tersely in four chapters and 193-195 Aphorisms (*Sutras*).*

GOD-LIKE MEN—THE GOAL OF EVOLUTION

Yoga science, like most of the Indian sciences, aims at perfect bliss, through man's communion with God. Miss Underhill also says: "Mysticism or God-realisation is the crown of human evolution" (p. 448, *Mysticism*). Even from the modern scientific point of view, this is the culmination of the process of human evolution, because we see this evolution progressing upwards from the imperfectly developed and uncultured aboriginal tribes to perfect God-like men like Krishna, Buddha, Christ, Mahomed, Shankara and others, blazing the path of human perfection. Indian saints and modern scientists like Dr. Du Nouy (vide: *Human Destiny*) therefore say that emergence of God-like men must be the aim and purpose of evolution. And we see, though rarely, such super-men in all times and in all climes. Hence, Yoga science says that a Yogi can reach perfection, which is the

* Two sutras are omitted in some editions—S. 20. Ch. III and S. 16. Ch. IV.

Absolute Reality, *Kaivalya,* (S. 34 Ch. IV). And while ascending this ladder to perfection, the Yoga seeker is blessed sometimes with Divine powers of Omniscience (सर्वज्ञातृत्व) and Omnipotence (सर्वभावाधिष्ठातृत्व) (S. 48. Ch. III). We see such powers partially manifested in the lives of sages from times immemorial right down to the twentieth century. Yogis and sages like Ramkrishna Paramhamsa, Vivekananda, Yukteshawar (Guru of Yogananda), Aurobindo Ghosh, Ramana Maharshi, and Tembe Swami have illuminated this Yogic path and convinced their followers by occasionally demonstrating such powers. Similarly, we sometimes meet with child Yogis or prodigies, like Ramanujam, Gauss, Ampere and Bidder in almost all the sciences. When we meet them in religious field, *Geeta* calls them Avatars, or incarnations of God. (V.8. Ch. IV). And we actually see them born in every age. Hence we conclude that there is a planned teleological progress in human evolution towards perfection.

YOGA SCHEME OF ACCELERATED PROGRESS

In human beings, this natural process of evolution can be accelerated somewhat by their intellectual powers. Dr. Evans Wentz says in the *Tibetan Yoga* (P. 23) that "Yoga is the shortest path to the higher evolution of man". Of course, man has to follow Nature's laws even in this accelerated progress. Scientists have now experimentally demonstrated this principle in pigeons, and lower animals. Burbank has proved it in plants. So if this can be done in the plants and animals, surely it stands to reason that man can also accelerate his progress by diligently following the rules and disciplines, prescribed in the

Yoga science. Vivekananda in his *Raja Yoga,* and Aurobindo Ghosh in his *Synthesis of Yoga,* have specially emphasized this point.

CONTROL OF MIND—THE ONLY MEANS

Minutely observing this accelerated progress in some human beings, Yoga science has chalked out a plan to hasten the attainment of reality, even in one lifespan. It seems that Samkhyas, and Vyas, the author of *Mahabharata,* have, at least 2,000 years before Darwin, understood, the principles of evolution, as they had clearly said that "man's organs have evolved out of the intense desire for them in his struggle for existence". And with their help man has dominated this material world. But, his senses fall far short of his ideal of attaining Reality through communion with God. Ancient Rishis thought that man's intense love for this ideal was itself a sign of his Divine destiny, and he must have been endowed with some means to achieve it. Miss Underhill in her *Mysticism* (P. 23) compares this ideal with the "Homing instinct" of animals. What are the means to reach this goal, this home?

Some spiritually-minded modern scientists have realised that even with all their high-power electron-microscopes and giant telescopes, and with their huge Cyclotrons crushing the atoms and releasing millions of volts of electricity, they are as far from Reality as ever. Frustrated thus in tackling it with physical means, some of them, like the ancient Rishis and yogis, have turned inwards to study the mind and the soul and to explore their vast, almost infinite, potentialities. In this sphere the ancient Yogis had, ages ago, found out that control of Chitta—which in-

cludes mind, intellect, ego and the soul—is the only and most powerful means for Yoga (S. 2. Ch. I) and they enthusiastically pursued its study to the utmost. They then systematised their findings into a science of Yoga.

In the second chapter, devoted to the means and methods of studying Yoga, Patanjali stresses upon the mind of the Yoga-seeker the imperative necessity to study the sciences and philosophy (स्वाध्याय) along with the two other means of checking the mind, *viz.* austerities (तप) and worshipful surrender to God (ईश्वरप्रणिधान). Study of these shows him that physical sciences deal only with the unstable material world, and Metaphysics, Psychology, Parapsychology, Mysticism and Yoga are concerned with the non-material higher and real world of mind (Chitta) which transcends all laws of space, time, mass, and causality. They thus show him the way to the eternal reality by advising him to withdraw mind from the outside material world, and concentrating it on the Reality.

PHILOSOPHY AND DISCRIMINATION

This special emphasis by Patanjali on the study of philosophy and sciences shows that an ignorant man cannot study Yoga. This discriminatory knowledge (विवेकज्ञान) also shows the student that the laws governing the changing unreal material world cannot be applied to the nonmaterial but equally real world. Besides, it does away with many doubts and errors (S. 30, Ch. 1) and shows him how to control the infinitesimal and the infinitely great (S. 40, Ch. 1). And as it leads to the one Absolute or Eternal Reality, duality, in which the whole material world is rooted,

vanishes. Nowadays, western scientists have also come to the same conclusions. For example, Eddington has proved in his *Nature of the physical world,* that the material tri-dimensional table is not real! It resolves itself into invisible electrons and protons, and then the laws relating to the solid material objects do not apply to the invisible table. Similarly, he says that our material bodies are nothing but empty space and a thimbleful of electrons and protons! Our materialistic scientific laws and physiological functions cannot therefore apply to this invisible space and electrons, which we proudly call our bodies! The physicists now tell us that there is nothing solid, substantial in us, and Energy is the only reality in the world. To the scientist, the whole Cosmos is thus a play of energy. Why it becomes solid, liquid and gaseous, and why it forms itself into living bodies, he cannot say. He thus leaves us there in a vacuum.

YOGA AND WESTERN SCIENCES

Here Yogis and Vedantists step in to guide the earnest seeker. They say to him: "We do not want your huge laboratories and scopes and meters. We have, in Yoga, methods and instruments far superior to yours. Your instruments and senses have only limited powers. Your vision and audition are restricted to a few thousand wave-lengths. If you want to send a radio message, you require material transmitters and receivers. The law of inverse square controls your visibility and audibility. We are not limited by any such laws and means. Our messages are transmitted from mind to mind to any distance with immeasurable speed. Your highest speed is that of light

—1,86,300 miles per second. We know no such limits. Laws of optics govern your vision, but we can see anything, however distant it may be. We have no limitations of mass, space and time. Your physical researchers or para-psychologists are now adopting our psychic methods. They have proved that telepathy, clairvoyance, prevision, psychokinesis are facts. They have yet to learn much more. Similarly, your physicians and surgeons take much pride in their arts of healing by drugs and knives, various kinds of lights and electric treatment and what not. We require no such things. We rely mainly on what you call psychic energy, and we heal almost instantaneously. Your psychotherapists are now following us in using it. But still your orthodox doctors and psysicians rely on old 'no cortex no consciousness' maxim of your physiology. We reverse it and say with Will Durant that, 'consciousness must have preceded brain (cortex)'. Nay, we go further and say that even the gross body is not at all necessary for consciousness, much less the brain. And your spiritualists have proved it to the hilt. But like Lord Nelson your materialistic scientists turn their blind eye to spiritualism. As your scientists prove that energy is the ultimate principle of the cosmos, so the Vedantists, and now the spiritualists, prove that psychic energy i.e. spirit or soul, is the permanent principle in the human body. Thus, looked at from any point of view, whether from the outside material world, or from the inside, we reach the same ultimate unitary principle in the Macro-or Micro-cosm, call it radiant or psychic self-acting energy, Spirit, Soul, Absolute, Brahman or Reality. Our Upanishadic seers, thousands of years ago, instinctively found this, and declared triumphantly 'I am

the Brahman' (अहंब्रह्मास्मि) or 'Thou art that' (तत्त्वमसि) meaning that the spiritual, psychic or radiant energy is the only one principle, governing the whole material and psychic world."

Philosophical discrimination and Yogis' experiences thus point us this Reality as the only ultimate goal. We are then naturally impelled to seek the sure paths to attain it. Our forbears have chalked them out in their books for us to follow. Rajayoga is one of these sure paths, laid down by Patanjali in his Yoga-Sutras with some preliminary disciplines, and we will now turn our attention to them, which he has elaborated in the second chapter.

WITHDRAW THE MIND AND CONSCIOUSNESS

We have thus seen clearly that our imperfect senses will not help us reach our goal. Hence we discard them. Patanjali has said the same (S. 17 and 26, Ch. II—(द्रष्टृदृश्यसंयोगोहेयहेतुः and विवेकख्यातिरविप्लवाहानोपायः). In Yoga this attitude of detachment from senses is called *Vairagya* or asceticism. Naturally, the senses are withdrawn from their objects. This is technically also called *Pratyahar* (withdrawal). But so long we are alive, we will require at least the bare necessities of life. Not to have them more than the bare enough is called *Aparigraha* (frugal living). This saves the energy which is ordinarily dissipated on the luxuries of life. The more we love and thirst for the union with the Infinite, the more we detest the fleeting pleasures. This is the highest asceticism or *Paravairagya*. The student's mind then becomes fixed on the ideal or the Reality (God). It can then be fully under his control (चित्तवृत्तिनिरोध). This is the very basis of Yoga. When he succeeds in retaining it (mind)

on his ideal, it is *Dharana* or concentration. When this can be prolonged for sometime, it is called *Dhyana* or meditation. And when this *Dhyana* is developed fully, so that the seeker forgets himself and becomes one with the object, it is called *Samadhi* or the Superconscious state. Thus, the key to progress on this path lies in perfect mind-control. And Yogis assure us positively that they succeed in attaining the Reality, *Kaivalya* or God.

MENTAL CONTROL FOR YOGA AND SOCIAL WELFARE

Worldly men get frightened as soon as they are told that they must renounce the world, if they want to attain union with, or have vision of God. But truly speaking, civilized men, without any idea of Yoga process, are accustomed to some self-renunciation in their lives. Without it no society and civilisation can endure for long. If we scan the lives of the greatest scientists, philosophers, artists and Yogis, we find them all absorbed in their contemplated favourite ideas; so much so, that they even forget hunger, thirst and other bodily needs for hours and days even. So also the great saints, patriots, and philanthrophists not only forget themselves in working out their ideals, but even willingly court all hardships, and even death for securing their ideals. This total self-dedication to the ideal has to be developed to the highest pitch in Yoga, and devoted energetic seekers succeed in it more quickly than others (तीव्रसंवेगानामासन्नः—S. 21, Ch. 1).

So if one wants to succeed in Yoga, one has to be firm in this uphill fight to conquer the senses and the mind. Even if he does not succeed in this fight in the present life, Lord Krishna assures us in the *Geeta*

that "he will inherit this fund of merit in his next life or lives, and succeed then."

It may be said here that Reincarnation is one of the cardinal principles of Hindu religion, and therefore of Yoga (Ss. 2, 9, Ch. IV). Not only this, but Yoga teaches us how to experience it. And Yogis, and two or three theosophists also, have proved its truth (vide: *Karma and Rebirth, Lives of Alcyon,* and *Reincarnation: Fact or Fallacy*—all theosophical publications). So if one has brought his previous life's impressions with him, he can master Yoga easily. If not, it becomes rather a difficult task for him. To overcome these difficulties of the beginners, Yoga and *Geeta* have prescribed eight disciplines.

EIGHTFOLD DISCIPLINES

Out of these eightfold disciplinary practices, the first two are called (I) *Yama* and (II) *Niyama.* Yamas are creeds and must never be broken. They are five: (i) *Ahimsa* (non-violence), (ii) *Satya* (veracity), (iii) *Asteya* (non-covetousness), (iv) *Brahmacharya* (continence) and (v) *Aparigraha* (frugal living). Niyamas are also five: (i) *Shouch* (bodily and mental purity), (ii) *Santosha* (contentment), (iii) *Tapas* (mortification by ascetic practices to tame the bodily and mental habits), (iv) *Swadhyaya* (study of the sciences and philosophy), and (v) *Ishwar Pranidhana* (total dedication to God).

These Yamas and Niyamas have two objects in view, using minimum energy for the satisfaction of our daily needs and conserving the remaining for our ideals. The other object is a *social* one. If every one of us follows rigorously the Yamas, *Ahimsa,* etc., and uses the worldly goods to the barest minimum,

the remaining surplus can be utilised to satisfy the wants of the have-nots. Indian philosophy and Yoga teach us unity and brotherhood of man. And once this is ingrained in the seeker's mind, then he cannot even imagine to deceive and exploit his brothers and sisters for his purposes.

Niyamas are five rules of personal conduct. First is 'Shouch' or bodily and mental purity. Its importance is obvious. More stress is however laid on mental purity or morality. In its absence, the extraordinary powers which Yogis may get are liable to be abused. Second is 'Santosh' or contentment with one's lot. Otherwise the seeker may waste his limited energy in aspiring for higher pleasures. Third is 'Tapas' or asceticism, which has the object of breaking bodily and mental habits, and making it fit for enduring any hardships. 'Swadhyaya' has been already dealt with. The last is 'Ishwar-Pranidhana' or total surrender to God. Once the aspiring Yogi is convinced by Swadhyaya that the whole Universe is the outcome and play of God's will, and He alone is the ruler of men's destinies, and the seeker only his tool, then surrender to His will is the only way left open to him to secure His grace. For, without it success in Yoga is not assured as the *Kathopanishad* says यमेवैषवृणुते तेनैवलभ्य: meaning 'whom He favours he alone will get it'.

These preliminary disciplines have to be practised for life. No relaxation is ever permitted. Other six succeeding disciplines have also to be practised along with these. They are (3) *Asanas* or postures (4) *Pranayama* or breathing exercises, (5) *Pratyahar* or withdrawal of mind from the senses and their objects, (6) *Dharana* or concentration, (7) *Dhyana* or meditation,

and (8) *Samadhi* or well-poised super-conscious state. The last is the crown of all these means. Barring it, others may and can be practised simultaneously. But before dealing with Samadhi, let us see what powers usually follow the regular practice of the Yamas and Niyamas.

RESULTING BENEFITS FROM YAMAS AND NIYAMAS

Patanjali has mentioned what powers the Yogis usually get after the practice of these disciplines. "Ahimsa" (non-violance) lived throughout life, hypnotises and passifies any enraged man or animal at the first sight of the Yogi (vide *Reader's Digest* Oct. 1953). The lives of Buddha, Dharmaraj and of Mahatma Gandhi recently, exemplify this principle. Inevitable and unintentional killing is of course exempted. "Satya" or Life-long Veracity has its reward also. Whatever the Yogi says or promises comes true; and we have seen this actually in the lives of innumerable Yogis, and modern saints like Sai-Baba, Swami of Akkalkot, Manik Prabhu, Tembe Swami and several others, who were alive in the latter half of the nineteeth century. "Asteya" or non-covetousness creates confidence in the honesty and moral character of the Yogi, and money flows to him for his philanthropic causes. Institutions like Gandhi's Ashram at Wardha and S.N.D.T. University for women founded by Maharshi Karve are examples. They secured millions of rupees with a beggar's bowl in their hands. "Continence" ensures vigorous health, and Yogi's and Mystic's virile bodies are described by James and Underhill as "engines of energy." "Aparigraha" or frugal living means minimum supply of food, clothing, and shelter for bodily wants. But this detachment

ultimately makes him think whether his body itself is necessary, and if so why? Pursuit of this inquiry enlightens him on his past and future life.

Powers resulting from the Niyamas are described by Patanjali as follows: first is *Shouch* i.e. bodily and mental purity. Modern hygienic living is essential for perfect health, and it is stressed here.

More important however is mental and moral purity. It comes out of the teachings of *Swadhyaya* about the unity of the world, fatherhood of God, and brotherhood of man which are the foundations of all the individual and social, moral, and legal codes and disciplines. Hence Mental purity necessarily brings (S. 41 Ch. II) gentleness, love, one-pointedness, control over senses, and capacity for Self-Realisation. *Santosh,* contentment, follows faith in the doctrine of reincarnation according to the Law of Karma. *Tapas,* asceticism, results in perfect bodily vigour, endurance, agility, immunity from illness, besides beauty and brightness. Yogi's bodily and mental sprightliness illustrates this principle (S. 43 Ch. II). 'Swadhyaya' makes the Yogi learned and wise. Besides, the study of Mantra-science gives him control over all invisible spirits and entities (S. 44). 'Ishwar-Pranidhan' total dedication to God leads to Samadhi or Super-conscious state (S. 45 Ch. II). The whole literature on mysticism speaks for it (vide, 'illumination' and 'Unitive Life'—*Mysticism* by Underhill).

It will thus be seen that the Yamas and Niyamas ensure social and individual stability and hence are inviolable rules of conduct. They are creeds, and are necessary for the full physical and moral development of personality.

OTHER SIX DISCIPLINES

The other six practices aim at taming and so controlling the mental activities as to concentrate them at will. Let us now deal with them in some detail. *Asanas* or postures should according to Patanjali, be easy and stable (S. 46) and secure full relaxation of the mind and the body (S. 47 Ch. II). Hathyogic postures are nothing but bodily exercises. They keep the body and mind tense. The effect of Asanas on the body is immunity from the opposites of climatic and other adverse conditions such as heat or cold (S. 48). The body thus becomes healthy and strong. It must be said however that some of the postures described in Hath Yoga are very useful in maintaining perfect health. And Swami Kuvalyanand of the Yogic College at Lonavla, Pandit Nehru, and Sir C. P. R. Iyer, who have been practising these Asanas daily, are in the best of health even in their old age.

Patanjali has described only four kinds of *Pranayam.* They are akin to breath-controlling exercises. But the student must practise them in the presence and under the direction of an expert. Otherwise the student suffers both in mind and body. Another scientific principle underlying these exercises is the toning of the respiratory system, full expansion of lungs, and complete oxygenation of blood. The effects of well-regulated Pranayam is the discovering of the Inner Light or full illumination of mind, enabling it to think correctly and to concentrate on any subject (S. 52-53 Ch. II).

Pratyahar means withdrawal of senses from their objects, whose worthlessness is ingrained by philosophic study. The senses thus released can be easily

and effectively controlled by the Yoga student (S. 54-55 Ch. II).

Dharana, Dhyana and *Samadhi* then follow. These have been already referred to. But for concentration and meditation many Yoga students first prefer an image of a Personal God.

SAMADHI

This subject must be clearly understood as it is the core of the Yoga science. As the unconscious or subconscious mind—the reservoir of all past impressions, repressed thoughts and ideas, and the mechanism of involuntary functions — is below the threshold of normal consciousness, so this superconsciousness of the Samadhi is above the consciousness of normal mind. The unconscious mind is given a respectable status now by Freud and other psychologists, but the Samadhi or the superconscious state of mind is not yet admitted by a majority of them as a separate entity. But it can be proved by its effects. For when a Yogi comes out of true Samadhi, he comes out wiser than before. Thus the acquisition of more and profounder knowledge, and a clearer insight into the heart of things, is the sure and infallible test of Samadhi or the superconscious state (S. 48-49 Ch. I *vide:* Underhill's *Essentials of Mysticism,* p. 23). And as this insight or intuition does not usually come in our normal conscious reasoning, it must come from a region higher than the normal consciousness. Where this insight does not come, that unconscious state is mere trance, hypnosis, sleep or coma. It cannot be called Samadhi as the Hath Yogis call it. Yoga in the East, and mysticism in the West conclusively prove the existence of this superconscious stratum of mind. In

the later chapters the distinction between the sub- and super-conscious state is more clearly shown.

This *Samadhi* state is divided into two parts: (1) *Samprajnat,* or Samadhi with selfconsciousness, and (2) *Asamprajnat* or without selfconsciousness. The first is again subdivided into four types: (a) Savitarka, (here the object for meditation is gross), (b) Savichar (in this the object is subtle), (c) Sanand (here bliss or joy following the progress in yoga is the object of meditation), and (d) Sasmita (where ego or I is the object meditated upon). The Nirvitarka and Nirvichar types of Samadhi are the opposites of (a) and (b). Here meditation is carried on the abstract meanings of the objects.

We need not go into these nice distinctions for the present. Suffice it to say here, that according to the definition of Samadhi (S. 3. ch III) the impressions of the visualised secrets of the object meditated upon in this superconscious state remain when the Yogi comes out of it. This is not the case in hypnotic trance, with its characteristics of inattention and insensitiveness to outside stimuli, which some western psychologists have identified with autohypnosis. But the crucial test of Samadhi, viz. more and profounder knowledge and insight or intuition, distinguishes it from auto- or hetero-hypnosis. The hypnotised person on the contrary does not remember anything done by him during hypnosis. So, the two states, though apparently similar, are poles apart from each other.

This direct, immediate and absolutely true knowledge gained in Samadhi far supercedes the indirect knowledge mediated through the senses and mind (S. 49. Ch. I). But the Yoga seeker has to transcend

even this intuitive wisdom as it involves duality. Unity or Kaivalya being his aim, he becomes indifferent to all such wisdom, and meditates only on God or the supreme PURUSHA.

Acharya Vinoba Bhave, Gandhiji's philosopher-follower has made a nice distinction between this *Dhyana Samadhi* and the *Jnana Samadhi* or the final *Brahmi Sthiti,* described in the *Geeta* (Ss. 55-72. Ch. II). *Dhyana Samadhi* is a step just below *Jnana Samadhi.* The latter is a perfectly serene, calm and well-poised attitude towards the world, after one has been in tune with the Infinite. This attitude remains throughout life.

SAMADHIJA SIDDHI (YOGIC POWERS)

Patanjali has, in the third chapter of his book (*Vibhuti Pada*), described many Yogic powers resulting from the Samadhi. In the first aphorism of the fourth chapter, he has mentioned five means and methods for securing them. They are: (i) Birth, (ii) Medicines, (iii) Mantra or incantation, (iv) Austerity, and (v) Samadhi. With regard to the first, we see it evidenced in the much-talked-of child prodigies. Many instances of these will be found in this book. Regarding the 2nd, 3rd, and 4th factors, he has not dilated upon them, as these powers are not based on Yogic disciplines, and are exploited usually for selfish purposes. He therefore has emphasised the 5th, viz. Samadhi, and has described in detail how to use it and the powers from it.

To avoid repetition, Patanjali has coined a new technical term *Samyama* to include *Dharana, Dhyana*

and *Samadhi*. His common formula for every Siddhi is to make Samyama on every object for sometime. And if the student succeeds in doing it, he is likely to get the power.

It must be acknowledged here that each and every seeker will not succeed in getting the powers. *Yoga-vasishtha*, a book on *Vasishtha's* advice to the god-king Ram, has said the same. Patanjali himself has also mentioned the same limitation by one word 'Alabdha-Bhumikatwa,' which means non-acquisition of powers (S. 30, Ch. I). Miss Underhill has also expressed similar opinion in her work on *Mysticism* (P. 24), saying that mystic experience is not guaranteed to every seeker.

Patanjali however warns students not to be elated by these powers, even if they get them. They must not be used for any gain, name or fame. If so used they obstruct his further progress, as they rivet his attention on the ego. So he calls them "obstacles." Moreover these powers go away abruptly if exploited for long. They are like a 'charged battery,' which is exhausted by frequent use. So his advice is to conserve these powers and pursue the goal.

However, properly used, they confirm his faith in his arduous work, and point out to him that he is safe and progressing well in his task (S. 35, Ch. I). Otherwise he is likely to be dogged by doubts as to whether he is pursuing a Will-o'-the-wisp. This stage is called the 'dark night of the soul' in the Mystic literature. So knowing their seductive nature full well, the student should regard the powers only as signposts on his way. Moreover they attract ordinary men to religious paths, and instill into them the idea

of God and the brotherhood of man, which is so essential nowadays, when the whole world is torn asunder by cold and hot wars and bloody outbreaks.

JNANA YOGA—RELATION OF RĀJ-YOGA TO OTHER YOGAS

There are three other Yogas on the way to Reality, and I shall end this chapter by showing how they all are inter-related. For instance, take Jnana-Yoga or the Yoga of wisdom. It aims at knowing the quintessence of all philosophy (*Swadhyaya*) and thus grasping the relations between Man, Universe and God. I say this here particularly because there is a wide difference of opinion about these relations between the monists, dualists and qualified dualists. This difference arises because sages interpret their experiences about these relations from different planes. Ultimately Mystic experience is the aim and object of the Yoga of wisdom. That is its sure test. Einstein says the same in his book *My Later Years:* "Intelligence makes clear to us the inter-relation between means and end. But mere thinking cannot give us a sense of the ultimate and fundamental ends. And if one asks, whence derives the authority of such fundamental ends, since they cannot be stated and justified merely by reason, one can only answer that they exist in a healthy society as powerful traditions ....They come into being not only through demonstration but through revelation, through the medium of powerful personalities."

Dr. Clark in *Psychiatry To-Day* has quoted Carl Jung's opinion on the Mystic experiences. Jung says, "I must point out that there is no question of belief

but of experiences. Religious experience is absolute. It is indisputable. You can only say that you have never had such experience. And your opponent will say 'Sorry, I have'. And there your discussion will come to an end. No matter what the world thinks about religious experience, the one, who has it, possesses the great treasure of a thing that has provided him with a source of life, meaning and beauty, and that has given new splendour to the world and mankind." (P. 289). Here Jung echoes exactly what Shankaracharya said centuries ago, viz. that experience is the only teacher and test of all wisdom. Dualist devotees also are not satisfied without the real vision or the manifestation of God. So the true followers of the Yoga of Wisdom are satisfied only when they experience that philosophy in their lives. Patanjali came to the same conclusion, as is evident in his Sutras (S. 3, Ch. I; S. 34, Ch. IV), and has coined new terms to express it, viz. *Swarupa-Pratishtha*—living in one's own self, and *Chitishakti*—soul-force. This communion with God and the resulting wisdom is variously expressed by Mystics as 'the Wisdom of the Overself" (Brunton), "Illumination and Unitive life' (Miss Underhill). The Yoga of wisdom thus ends in mystical experience with the help of Raja Yoga.

KARMA YOGA OR KRIYA YOGA

Karma Yoga in a nutshell is a total dedication of life's work to God. Whatever the seeker does and thinks is all for Him and not for his own self. He simply acts as His agent. Patanjali (S. 1, Ch. II) says, "austerity, wisdom, and total dedication to God constitutes Kriya Yoga." This includes all activities of

the Yogi's life and they are surrendered to Him with Whom he seeks communion.

A word about the fruits of the Yogi's actions is necessary. It appears Patanjali accepts in toto the law of Karma (Karma Siddhanta), that is the law of causation as applied to life. But his S. 29, Ch. I shows that God's grace condones all evil. Barring this, he is fully a causalist. "One must get his due" is his axiom. If he does not get it in this life, then he will get it in other lives. But blessed with God's grace, Yogis and saints are, and must be, exempt from this law of Karma Siddhanta, because they become wholly absorbed in God, and therefore they can do no wrong in this life; their evil actions in past lives are also pardoned by God's grace. *Geeta* also confirms this view (V. 37, Ch. IV). If the Karma Siddhanta is allowed to operate unhindered, then there is no room left for the 'grace' of God who is omnipotent in all fields, even in Karma and its effects. And when we see that even human justice is tempered with mercy, then it is preposterous to think that there is no room for mercy in God's Kingdom.

BHAKTI YOGA OR YOGA OF DEVOTION

Patanjali has expressly said that God's grace not only removes all evil obstacles from the devotee's path but also blesses him with His vision (Vide. S. 29, Ch. I, S. 54, Ch. III) in the Samadhi or super-conscious state, in which the devotee or yogi can go at his will. In the Bhakti yoga or Yoga of love, the devotees ask no more than these blessings. Some critics say that Patanjali's Ishwar (Special soul) does not spell God of the devotees exactly, as they say he follows Sankhyas in the multiplicity of eternal souls. Be that as it may,

suffice it to say here that Patanjali has singled out one Supreme Soul from amongst them, and he has called Him " ईश्वर " or an all-powerful God. The devotees also single out their fovourite God from among the many, traditionally followed by their ancestors. So in the ultimate analysis, the principle is the same in Raja Yoga or Bhakti Yoga.

After this preliminary survey, let us take up our principal subject in the next chapter.

CHAPTER II

SCIENTIFIC EXPERIMENTS IN YOGIC POWERS

DISCRIMINATION BETWEEN SCIENTIFIC AND YOGIC MIRACLES

Those who minutely observe worldly events are sometimes struck with miraculous phenomena. Some of them are produced by magicians, and they themselves, or books on magic, can explain the tricks. So we rule them out of our consideration. Various sciences, which were unknown before, are working wonders nowadays. But science can explain these phenomena and they cease to be miracles.

But there remain some extraordinary happenings which neither the present-day science nor magic can explain. Not only that, but we see some miracles which even defy well-known scientific laws. Although official science has not yet recognised them, yet many famous scientists have verified them personally along with many truthful witnesses, and recorded them faithfully in their books sometimes staking their own reputation on their truth. Swami Vivekananda had described many such miraculous events in his "Lectures in America." Many saints, during the last fifty years and before, like the Swami of Akkalkot, Narasinh Saraswati of Alandi near Poona, Manik-Prabhu of Manik-Nagar, Madhavnath, Beedkar, Gondavalekar, Sai-Baba, Tembe Swami and a host of them have surprised, with their miraculous Yogic powers, their educated and intelligent followers, who have published them under their own signatures. Many well-known western scientists and research workers (some Nobel-Prize winners) like Dr. Alexis Carrel, Harry

Price, Prof. Zolner, Dr. Richet, Dr. Osty, Sir Oliver Lodge, Sir William Crookes, Dr. James, Dr. Rhine, Dr. McDougall and many others have witnessed such miracles and published them in their own books, after severely testing them again and again, with all the means at their command. For instance, Harry Price has, in his *Fifty Years of Psychical Research,* recorded only those events which stood the severest tests in his own foolproof laboratory. Famous theosophists, viz. Madame Blavatsky, Dr. Besant, Col. Olcott, and Bishop Leadbeater have described their wonderful experiences in their own books.

LABORATORIES AND EXPERIMENTAL METHODS

But in modern age facts must be proved by repeated and repeatable experiments, if possible, to satisfy the scientists.

But at the outset, it must be noted that many of these experiments are in the domain of Psychology and Yoga, and hence these experiments, to be successful, are, mostly but not always, conducted in the presence and with the cooperation, of what are called *sensitives* or *mediums* in psychology. These naturally gifted men acquire and lose their psychic powers in course of time. How and why they get and lose them is yet a psychological mystery. But so long as they have this gift, many of them trade upon it,—at least in the west, it is so,—and it becomes their means of livelihood. In India it is strictly prohibited. But when the gift is lost, then some of them try to deceive the experimenters by various tricks of the trade. Many such mediums have been exposed in the public and even in law courts, and these occasional frauds on their part have stamped genuine experiments also

with the stigma of falsehood, and have ruined the reputations of the greatest scientists and research workers. Harry Price hence had had to make his laboratory knave-proof, and had devised elaborate precautions to detect even the smallest movements of these mediums with the tell-tale electric red lights. Sometimes he bound the mediums with ropes to the chairs, and even handcuffed them to prevent any sleight-of-hand. He has fully described his technique in his book *Fifty Years of Psychical Research*, which can be seen by any reader to convince himself that there could be no fraud.

THE CHANCE FACTOR

But in mental experiments of telepathy and clairvoyance, no such elaborate precautions are necessary. In these experiments only the experimenter and the medium or the gifted person are in the room, and he is sometimes hypnotised by the experimenter or goes in trance himself. Dr. Rhine of the Duke University has made, without any medium, hundreds of thousands of experiments on college students to detect their telepathic or clairvoyant faculties and has described them in his books, *Extra Sensory Perception, Reach of the Mind, New Frontiers of Mind, The New World of Mind* and several other publications. And he has come to the conclusion that one in five persons has these extraordinary faculties to a certain extent. These faculties are influenced to a small degree by certain narcotics as Sodium Amytal. He has also found that in course of time the faculties fade away completely. There is a boom period in their lives when these persons score considerably above chance, sometimes the successful scoring being cent per cent. Aldous

Huxley has written an article in *Life* (dated 22-2-1954) on *Psi* faculties as they are called for brevity and has come to the same conclusion. Dr. Soal of the London University has made more than 11,000 experiments of card-guessing, and his conclusion is that the percentage of chance is quite negligible (1 in 135). Dr. Hettinger has written a thesis on 'Psychometry' for his Ph.D. degree of the London University and his conclusion is that there is such a faculty in some men and women, and his experiments with 60 persons numbered 1266, and they showed that it cannot be attributed to chance.

SCIENTISTS' PREJUDICES AND UNIVERSITIES' RECOGNITION

But though individual scientists have proved the supernormal faculties in man by thousands of well-authenticated experiments still orthodox science is as yet unwilling to accept its own limitations and admit the reality of these phenomena. But some eminent scientists have knocked the bottom out of their arguments. For instance, Sullivan in *Limitations of Science* says, "Science deals with only a partial aspect of reality, and there is no faintest reason for supposing that everything science ignores is less real than what it accepts." Sir Arthur Eddington in *New Path-ways of Science* has also said that 'the Physical world is not the only world.' Sir James Jeans in *Physics and Philosophy* states similarly that the world known to Physics may at best be a 'cross-section of the world of Reality'.

But human nature is conservative, and scientists being human, are no exception to the rule. Price, Osborne, and Tyrrell have quoted in their books how prejudiced even famous scientists were and are, and

how their funny views seem ridiculous to the present generation. For instance, Sir William Barrett (who was the president of the Royal Society in 1876) read a paper before the British Association on 'Thought-Transference', but that association flatly refused even to publish it. With the same contempt, Sir William Crookes was treated when he dared to ask the secretary of the Royal Society to attend a meeting of the Psychical Research Society. That worthy did not even condescend to do it! Famous scientists like Majendie had the temerity to deny the anaesthetic effects of Chloroform and Ether! There was fierce controversy going on for twentyfive years about bacteria being the cause of some infectious diseases! Bacon was never convinced that the earth was moving round the Sun! And Galileo was imprisoned for proving that fact. For three hundred years, people refused to believe that potato was an article of food! Even the London University and London *Times* were not free from this virus. The former had once refused the offer of Harry Price to endow a chair for psychical research, and the latter ridiculed it in its columns as a "Chair in Ghosts"! This proves that even scientific truth has to fight its way through a labyrinth of prejudices and opposition from all quarters.

Now however many universities in Europe and America have encouraged research workers in this field by endowments. Unfortunately in Indian universities, no endowments are given for this science of Yoga though India is recognised as a home of it. This is partly due, amongst the westernised people, to the apish imitation of the halting attitude of the West, and partly to the conviction about Yoga as an established science.

GOAL OF YOGA AND YOGIC POWERS—VIBHUTEES

But thousands of years ago India had recognised Yoga as a *Darshan* leading to God-Realisation, and incidentally endowing the seeker with siddhis or Yogic Powers. So this Yoga science is being handed down from generation to generation for the last 2500 years. It is admitted by scholars that Patanjali's time goes back to the 5th or 6th century B.C. He wrote his treatise on Yoga science at that time. In it he showed the method and procedure of God or Self-realisation, and dealt with the powers which a seeker acquires on his way. His third chapter and some Sutras elsewhere are entirely devoted to this latter subject.

There are however some minor powers, good and evil, acquired by drugs, incantations and black magic. Patanjali has ignored them in his book as they are detrimental to public interest. Hence it must be remembered that mere possession of such minor powers is not the test of wisdom or morality or Godliness. In the West, these are called black magic. Paul Brunton in his *Search In Secret Egypt* and Dr. Alexander Cannon in his *Invisible Influence* have given ample evidence as regards their existence.

Here I wish to give a table, showing (1) Patanjali's Siddhi with its western equivalent, if any, (2) number of the Yoga aphorism referring to it, and (3) an explanatory remark.

Chapter II

(1) Complete abjuration of enmity or illfeeling by universal love (S.35).	Follows life-long observance of	Non-violence
(2) Fulfilment of promises, i.e. events following Yogi's words (S.36).	,,	Veracity (*Satya*).
(3) Coming of wealth unsought (S. 37).	,,	Non-covetousness (*Asteya*)

(4) Virility, mighty powers (S. 38)	,,	Continence (*Brahmacharya*)
(5) Knowledge of the purpose of life or lives (Reincarnation) (S. 39)	,,	Frugal living (*Aparigraha*)
(6) Complete purity of mind (S. 40) and body, gentleness, power to concentratrate, control over senses	,,	Cleanlinees of Body and Mind (*Shouch*)
(7) Fitness for self-realisation (S. 41).	,,	,,
(8) Perfect blissful state (S.42)	,,	Contentment (*Santosh*) with one's lot due to past births.
(9) Transformation of body, changing its structure and form according to will (S. 43)	,,	Austerities (*Tapa*)
(10) Favour of the Deity or invisible Godly beings (S. 44)	Follows deep	Study of occult sciences and Philosophy (*Swadhyaya*)
(11) Faculty to go into *Samadhi* (S. 45)	Follows	God's Grace after total surrender to Him (*Ishwar-Pranidhan*)
(12) Perfect health, endurance (S. 48)	Follows constant practice of	Postures (well-poised *Asanas*)
(13) Full illumination or removal of screens hiding the light and ability to concentrate (S. 53)	,,	Breath control (*Pranayam*) giving Rhythm & steadiness
(14) Full control over senses (S. 54)	,,	Withdrawal of senses from their objects (*Pratyahar*).

Chapter III

(15) Intuition (S. 5)	Follows	*Samyama* (*Samadhi*)
(16) Clairvoyance, prevision, Psychometry (S. 16)	,,	*Samyama* over the object and miinute changes going in it, in time and space.
(17) Understanding of languages of all the animals. (S.17)	,,	*Samyama* on the sounds and their probable meanings.

(18) Knowledge of past births (S. 18)	,,	*Samyama* on past impressions called 'regression' technically.
(19) Telepathy (S. 19)	,,	*Samyama* on our own and other minds.
(20) Being invisible (S.21)	,,	*Samyama* on our own body and others' power of vision.
(21) Precognition of death and evil (S. 22)	,,	*Samyama* on immediate and future *Karma*.
(22) Friendship with powers (S. 23)	,,	*Samyama* on friendliness, gentleness etc.
(23) Herculean strength (S. 24)	,,	*Samyama* on the powers of elephants and other mighty animals.
(24) Knowledge of the subtle, concealed and distant objects (S. 25)	,,	*Samyama* on inner light (*Jotishmati Pravritti*)
(25) Knowledge of geology and geophysics (S. 26)	,,	*Samyama* on the Sun.
(26) Knowledge of astronomy and astrophysics (S. 27)	,,	*Samyama* on the Moon.
(27) Knowledge of the pole star and its movements (S. 28)	,,	*Samyama* on the Pole star.
(28) X-ray-like vision of the body, its anatomy and physiology (S. 29)	,,	*Samyama* on the Navel plexus (Hypogastric plexus).
(29) Absence of hunger and thirst (S.30)	,,	*Samyama* on Pharyngeal plexus (throat).
(30) Steadiness, balance (S.31)	,,	*Samyama* on *Koorma Nadi* (Cerebellum)
(31) Seeing master spirits (S. 32)	,,	*Samyama* on the light in the head.
(32) Omniscience (S. 33)	,,	*Samyama* on intuition.
(33) Telepathy (S. 34) (vide Serial No. 19)	,,	*Samyama* on mind.
(34) Knowledge of the Almighty Soul or Overself (S. 35)	,,	*Samyama* on duality of mind and soul and *Samyama* on the Soul.

(35) Intuitive knowledge, illumination. (S. 36)	,,	*Samyama* on the Soul.
(36) Clairvoyance, voices heard (S. 36)	,,	,,
(37) Hyperaesthesia (S. 36)	,,	,,
(38) Clairvoyance, precognition (S. 36)	,,	,,
(39) Enjoying superb tastes (S. 36)	,,	,,
(40) Enjoying superb perfumes (S. 36)	,,	,,
(41) Entering others' bodies, possession (S. 38)	,,	*Samyama* on the causes of bondage and on release from them and on the method of migration.
(42) Levitation (S. 39)	,,	*Samyama* on *Udan*
(43) Death at will (S. 39)	,,	and *Prana Vayu* (which makes the body extremely light).
(44) Aura, radiations from the body (S. 40)	,,	*Samyama* on *Saman* (*Prana*) current
(45) Travelling through sky (S. 42)		*Samyama* on the body and the ether and identifying with cotton fibres (the lightest objects).
(46) Removal of screens from light (illumination) (S. 43)	,,	*Samyama* on dis carnate body, outside the physical body.
(47) Control over all physical and non-physical objects (S. 44)	,,	*Samyama* on all the properties of the objects gross and subtle, and their relations and purposes.
(48) Power to have atom-like invisible body, or to have huge or heavy body (S. 45)	,,	,,
(49) Power to touch the Moon and the stars from the Earth (S. 45)	,,	,,
	,,	,,

(50) Power to produce or to have any object then and there (S. 45)	,,	,,
(51) Mastery over every object, Telekinesis (S. 45)	,,	,,
(52) Bringing everything under control, taming any animal (S. 45)	,,	,,
(53) Apports. (See 50) (S. 45)	,,	,,
(54) Controlling all the properties of the body to make it beautiful, proportionate and strong, able to resist any injury (S. 46)	,,	,,
(55) Mastery over all senses, egoism (S. 47)	,,	*Samyama* on sense, ego and their properties.
(56) Ability to go with the speed of mind (S. 48)	,,	Mastery over the senses and mind
(57) Ability to be discarnate and to enjoy anything (S. 48)	,,	,,
(58) Mastery over the whole creation. (S.48)	,,	,,
(59) Mastery over operations of Nature (Omnipotence)	,,	*Samyama* on discrimination between the mind and the soul and concentrating on the Almighty.
(60) Omniscience (S. 49 & 54)	,,	,,
(61) Capacity to merge with the Absolute (S. 50)	,,	Detachment even from the discriminatory wisdom.
(62) Discriminatory knowledge, experiencing Omniscience (S. 52)	,,	*Samyama* on split second changes in objects and their sequence.
(63) Ability to know the desired object from its similars. (S. 53)	,,	*Samyama* on varieties, properties and situations of objects
(64) Omniscience, liberation of the self (S. 54-55)	,,	Equal purity of mind with that of the Soul.
Chapter IV		
(65) Multiple or trance personality, self-transformation (S. 2)	,,	Taking material from nature.
(66) Creating many minds (S. 41)	,,	*Samyama* on creating them from ego.

WESTERNERS' DESCRIPTION OF OCCULT POWERS

There are some similar occult powers described in many books written by distinguished scientists and philosophers of the West which bear some comparison with some Yogic powers described by Patanjali. If the readers consult some books (e.g. *Thirty Years of Psychical Research* by Prof. Charles Richet the famous neurologist and Nobel Prize winner; *Fifty Years of Psychical Research* by Harry Price, and Rhine's *Extra Sensory Perception after Sixty Years, New World of Mind,* and other books) on this subject, they will have some idea of their scientifically established proofs. Paul Brunton's treatises also are worth reading on this subject. Miss Underhill's famous book on *Mysticism* throws a flood of light on these powers, which Christian mystics had possessed. Some of these powers can be explained by hypnotic phenomena, as will be shown later, but they fall far short of the standard of Yogic powers.

GOD REALISATION OR MANIFESTATION OF THE DIVINE

Patanjali has given three aphorisms in his book (S. 29 Chap. 1; S. 44 Chap. II, and S. 32 Chap. III) on this subject. The first sutra says that an ardent devotee can have a direct vision of God purely on the strength of his own devotion. The second says that intense study and practice of some Mantras or sacred words endow the seeker with the power of vision of his favourite deity. And the third says that if the student concentrates on the light between his eyebrows or in his head, the ancient sages and adepts manifest themselves before him.

So this subject is a part of the mystic science. In India Vedanta is the highest monistic or dualistic

philosophy, and yoga is an application of it in every-day life. It enables the yogi or the mystic to realise God in his lifetime, either by communion with him, or by having a sense perception of his manifested deity. There may be differences in the manifestations of personal God, according to the mythological traditions; and the devotees see them according to their cherished views or ideas. These ideological differences are found not only among the mystics but even among the scientists. Take for instance the familiar phenomenon of light. Some scientists think it is composed of particles, some think it to be of waves and some fuse the two and call it wavicles (vide. P. 30, *Universe and Dr. Einstein,* Mentor Books). Despite these theories and doubts about its real nature, we ordinary men and women have been using light for thousands of years. The relation between God and mystics or devotees is exactly similar to this. Philosophers may fight over its exact nature, but the mystics are content to experience, to realise communion with Him and enjoy lifelong perfect peace of mind. In his Swarthmoor lectures published in *Science and the Unseen Universe* Sir Arthur Eddington has described this mentality in a charming manner, and I cannot but quote his words for the benefit of my readers. He says: "We want an assurance that the Soul in reaching out to the unseen world is not following an illusion. We want security that faith, worship and love towards the Spirit is not spent in vain. The heart of the question is 'Does God really exist?' One half of the leading scientists believe in Ether and the others do not. But, as a matter of fact, both mean the same thing, and are only divided by words..... we take existence of our friend for granted, however

much philosophic arguments prove to the contrary and we laugh over them. So soul and God laugh together over this question". There is absolutely no difference of opinion amongst the mystics about the actual experience of God-realisation. Prof. William James has, in the 3rd and 16th chapters of his book, *Varieties of Religious Experience,* described several instances of such mystic visions under the heading 'Reality of the unseen'. Readers will find these chapters very interesting and instructive. Miss Underhill has elaborated this theme in her book on *Mysticism* by quoting many instances of Christian saints. She however clearly says that though mysticism is an experimental science, still all are not fit to have the same mystic experiences at their beck and call. Only some are entitled to enjoy them. This question has been elaborated exhaustively in the latter part of this book and so I do not tax the reader's patience here. Suffice it to say that Yogic powers and God-realisation are undisputed facts, actually experienced by Mystics from times immemorial and there need be no doubt about their reality.

CHAPTER III

MEANS AND METHODS OF REALISATION OF POWERS AND OF GOD

(जन्मौषधियंत्रतपःसमाधिजाः सिद्धयः – सू. १. कैवल्य)

After having stated the experienced facts of Yogic powers and God-realisation, it is necessary to look to the means and methods of achieving them, and to see if there is a common basic factor in them. Patanjali has narrated the means in the first aphorism of the fourth chapter as (1) *Janma* (birth), (2) *Aushadhi* (drugs), (3) *Mantra* (incantations), (4) *Tapas* (austerity) and (5) *Samadhi* or the super-conscious state.

Now the powers which come by birth alone must be attributed to the meritorious deeds and austerities accomplished in the previous births. To suppose otherwise violates the law of causation. The *Geeta* too has stressed the same principle of reincarnation in Ch. VI, V. 43. I do not propose to dwell on it here, as it is discussed in subsequent chapters. Then there remain the next four means, which depend upon the seekers' personal efforts in the present life. But all these means seem to be so dissimilar to one another that one is amazed to see how they can produce the same result, viz. Yogic powers and God-realisation. Therefore one is compelled to infer that there must be some common factor inherent in them.

SAMADHI

That common factor is the emergence of the sub or the super-conscious self in *Samadhi*. In the first chapter we have seen that mental control, concentration and meditation are necessary to attain

Samadhi. Indian philosophy, as represented in the *Geeta* and Yoga science lay down that after withdrawing attention one after another, from the body, senses, mind, intelligence, and ego it can be focussed on the last factor of the personality, viz. the Purusha or the Almighty, Soul or Self. And that is the real source of all direct knowledge and Yogic Powers (S. 35, Ch. III). Patanjali calls Soul as *Chiti-shakti* (चितिशक्ति) or Kaivalya (कैवल्य) the Absolute (S. 34, Ch. IV). Tyrrell in his *Personality of Man* (P. 256, Ch. XI) says exactly the same thing. This formula of संयम (including Samadhi) has been clearly shown and emphasised by Patanjali in the 3rd chapter of *Yoga-Sutras,* as essential for winning each and every Yogic power.

Western students of psychical research also say that during hypnosis (which is somewhat akin to a lower form of Samadhi) the subliminal mind of the subject or medium is aroused and the extraordinary phenomena which they (the hypnotised) exhibit are due to its influence. Dr. Das Gupta has beautifully expressed the situation thus:—In explaining how intuitive perception occurs he says: "As the Chitta (mind) has to pass through the senses, it becomes coloured by them...(moreover) it undergoes the limitations of senses, which it can avoid, if it can directly concentrate itself upon any object without them (senses). From this originates the *Prajna* (intuition) through which dawns absolute real knowledge of the thing" (P. 171, *Yoga as Philosophy and Religion,* Trubners, Oriental series).

Let us now see whether we can find this common factor संयम or *Samadhi* in the other four means, viz. births, drugs, incantations, and austerities. Here it must be repeated that Patanjali does not attach any

importance to the powers obtained by these four means in his book. In his opinion they tend to the downfall of the seeker, and hence he did not even mention them anywhere. But even in getting them, some such state like *Samadhi* is necessary. Let us see how the other four means depend upon it.

BIRTH

In a subsequent chapter on 'Lingadeha', or 'Subtle Body' the theory of how the powers of the born yogis arise, is fully discussed, and hence I do not describe it in detail here. But when we come across these born *siddhas* or prodigies, we see that while exhibiting their powers, they too go into a Samadhi-like state, for a few moments. Without going into it, they do not demonstrate them. That fact itself shows the necessity of *Samadhi* even for the born Yogis.

DRUGS

The essential principle in the use of the hypnotic drugs (like Nitrous oxide gas, Alcohol, Ether, Chloroform Sodium amytal, Cannabis Indica, Dhatura, Opium, Hyoscine, Mescaline) is that they produce a sleep-like trance state, akin to hypnotism, and awakens the subliminal mind of the subject. Then and then only it shows its extraordinary Psi powers, like telepathy, clairvoyance, psychokinesis etc. Dr. Alexander Cannon has shown its technique in his book *Invisible Influence* (P. 75). So also Dr. J. B. Rhine in his book *Extra Sensory Perception* (P. 222), Dr. Behnan in his Yoga (P. 175). Prof. James in his *Varieties of Religious Experience* (P. 377), and Aldous Huxley in his *Doors of Perception,* have shown how drugs influence the sensitives, and sometimes release

these powers. James was the pioneer in this field in the West.

MANTRA OR INCANTATIONS

There is plenty of evidence to show that Yogic powers can be had by repeating some holy incantations. The present Shankaracharya of Puri, an authority like the Pope, has published a book *Mantra-Shastra* which is solely devoted to this purpose. The very etymological meaning of *Mantra* is "that which saves by meditation". Other authorities say Mantra is a condensed prayer, and hence meditation involved in the repetition of the Mantra is identical with *Dhyana* Samadhi in the Raja-Yoga. So both the methods of Mantra-Yoga and Raja-Yoga hit upon the same principle (of Samadhi).

But some Mantras seem to be meaningless, and some are in alien languages. In this respect I give one telling illustration. There are many persons in India and Egypt who by Mantras can counteract the effects of the deadliest snake-poisons and save persons bitten by snakes. One such Hindu *Mantric*, Shri Athlye of Ratnagiri wrote to me that his mantra is in the Urdu language, spoken by Moslems! Paul Brunton had also learnt from an Egyptian adept the Mantra for curing snake bites. He found it useful and has given its version in English in his book *Search in Secret Egypt* (Chap. 16).

How can we explain the efficacy of such Mantras? The phenomenon of Psychometry explained in Chap. XI shows us how even insignificant objects serve to put sensitives in contact with those who have, or had, handled those objects ages ago. Can it be that Mantras serve the same purpose of contacting the seekers with

the powerful deities, Gods, and adepts, and enabling them to draw upon their powers? It seems, that they do so. Miss Underhill's view (*Mysticism*, P. 158) is that Mantras or incantations act as hetero- or auto-suggestions and thus arouse the sub- or super-conscious mind, and it becomes the medium of those powers. All this means that the Mantras serve to concentrate the seeker's mind on one particular God, or deity; and that leads him straight to the very principles of Yogic *Dharana, Dhyana* and *Samadhi*. And if thus all the main conditions of Yoga are fulfilled it is no wonder that supernormal powers flow towards such a mind. After repeating these experiments, the Mantrics or the seekers become loth to change even a letter of those words, leave apart the language in which it is couched and practised. This conservatism is seen even now in our sacred rites also. The priest, and we also, insist upon using the very texts in performing those rites and rituals. This can be seen in the use of Latin and other ancient languages in the convocation ceremonies of universities in different countries.

Going still deeper into this subject, we can say that the powers of the mantras arise more from the faith in God and the original Mantrics who coined the mantra than from its exact words. And as one light can light other lights, so the faith of the successful seeker, who concentrates on that mantra and its God or a deity, enlightens the faith of the other seekers, and ultimately brings its reward. Dr. Pratt and Dr. Hudson have, in their books *Religious consciousness* and *Law of psychic phenomena,* shown this conclusively. They have pointed out how cunning priests had clandestinely substituted false totems, like the ordinary teeth, hairs and pieces of cross, when the

original things, supposed to belong to Buddha, Christ and other saints, were stolen, and how these substitutes aroused the same faith and reverence, and sometimes even fulfilled the desires of their ardent devotees. This shows that it is the devotees' faith and meditation and samadhi awakening their sub or super-conscious minds, and not the lifeless totems, or the exact words of the mantras, that really matter. Otherwise we cannot rationally account for the same results, following the mantras or prayers, repeated in so many different languages, and couched in so many different words and sounds, by peoples of various countries and religions.

AUSTERITY

Yogic powers follow austerities, says Patanjali, because the basis of austerities is the devotee's dedication to God or a deity, and consequent patient and persevering efforts, culminating in the Yogic triad of *Dharana, Dhyana* and *Samadhi.* Austerities mean very tiresome physical and mental efforts. Their aim is to make the body subservient to one's will. These prolonged efforts regardless of physical suffering are undertaken by the seeker with only one object of God's Grace or His Realisation. And all his energies are bent towards that. This accords very well with the yogic principles of *Samadhi.*

The means and methods of God-realisation which the Indian and foreign mystics have enumerated are all included in the Yogic principles. (This is elaborated in the subsequent chapters on Psychology and Mysticism). In the second chapter, I have already shown that even if we accept the Westerner's explanation of the awakening of the sub or super-conscious

mind, it is but a paraphrase of Patanjali's ideas of Samadhi. So, considered from all points of view, supernormal Yogic powers have the basis of concentration, meditation and Samadhi or super-conscious state, enunciated by Patanjali. Sometimes the seeker's powers of the super-conscious mind fall short of attaining his goal, and hence he has to draw upon the Universal Soul-energy of Ishwar. Patanjali says this arises from total dedication to God. Brunton also hits upon the same principles in his *Wisdom of the Overself* (Pp. 140-145, 248, 251, 256).

The subject of Samadhi will be dealt with fully in other and the last chapter.

CHAPTER IV

MICROCOSM AND MACROCOSM

I have already shown in previous chapters the verified existence of Yogic powers from the experiences of the Eastern and Western savants, and have proved that the source of these powers is the inherent power of the Soul, Self or Atma. Metaphysics and para-psychology have shown that the human soul is a part of the Universal Soul or Energy. *Geeta* has proclaimed the same truth thousands of years ago in the second and tenth chapters. As the microcosm is a part and parcel of the macrocosm, it follows that its energy must also be a part of it. Tilak has conclusively proved it in a chapter on metaphysics (*Adhyatma*) in his monumental work, *Geeta-Rahasya*. I will briefly show here how modern sciences come to the same conclusion.

DAZZLING SCIENTIFIC PROGRESS

Man is a creature of the world, being evolved from the world elements. So to know him and his powers we will see how far modern sciences can help us.

The progress of physical and biological sciences during the last three centuries has advanced human happiness to a considerable extent, by harnessing natural energies. This phenomenal progress of sciences will, it was fondly hoped by ordinary men and scientists also, make the world a paradise by ending all the miseries and sorrows, poverty and illness, and all the evil things. But although sciences are progressing, we do not see any prospect of reaching this goal, but

are rather disillusioned about the promised or anticipated heaven on earth by the dreadful nuclear weapons. Means of happiness have surely increased, but the moral progress and the development of man's character have not kept pace with material progress, and therefore nature's abundant wealth is not equally distributed. In addition to this inequality have come machines, displacing men and women, and therefore all the ills of humanity—unemployment, poverty, misery, starvation, illness, cold and hot wars—have increased in ferocity and virulence. Moreover all our hopes that physical sciences will solve all the mysteries of life, are now being dashed to the ground. All the topmost authorities in sciences are frankly confessing that they have not yet been able even to fully understand what is life let alone mind, intelligence, ego, and the soul or spirit. Their means of investigation are too inadequate to tackle them. Not only this but the stalwarts among them, such as Jeans, Eddington, Einstein, Milikan and others have realised that their methods and means of investigation of physical objects cannot be applicable to these problems of the spiritual world. They have even found that their 'matter' itself was slipping through their fingers being converted into protons, electrons, neutrons, positrons etc.

REALITY IS ETERNAL, FORM EVANESCENT

I have already indicated in the first chapter Eddington's opinion on this phenomenon. Like the Indian seers (Rishis), he says in *Nature of the Physical World,* that although the table and the man may appear weighty, solid and firm, still the appearance of these qualities is an illusion (P. 305). He has thus

repeated the Vedantic truth ब्रह्मसत्यं जगन्मिथ्या Brahman alone is real, the world is an illusion).

Hence scientists like him have willy-nilly to enter into the domain of metaphysics. It was an inevitable step for them in their investigation of the nature of the ultimate Reality behind the physical world.

But even when they were thus engaged in their research on nature's lower planes, they were so much astonished to find regulated patterns of beauty, mathematical precision, symmetry, harmony, orderliness and sense of proportion as to make them think that it was all determined and governed by laws, laid down by a Master Architect to enhance human happiness. In his Swarthmoor lectures on *'Science and the Unseen World'* Eddington has shown this to be one of the causes of the hypnotic spell which science has cast on laymen.

However, when they began to probe into nature's phenomena on its higher planes, they found more and more freedom from determinism in the constituents of atoms, and they were obliged to accept Heisenberg's doctrine of indeterminacy, as the electrons seemed to revolve according to their own will! Science could not explain to them the still higher moral values such as benevolence, love, sympathy, kindness, self-sacrifice; they were thus led to consider that there is some purpose or Horme in the world-plan of this Master Magician's mind. So Eddington has said in his *Philosophy of Physical Science* (P. 310) that scientific measurements cannot apply to the mental and spiritual world. Du Nouy also says the same in his *Human Destiny*. They say that there is a Spiritual world beyond the physical. Are not the scientists thus

proving the same principle which the Vedantists and the *Geeta* proclaimed three thousand years ago?

THE BASIS OF THESE VALUES OF LIFE IS SOUL

The scientists have now begun to say that the worth and charm of life lie only in these ethical and spiritual values. Eddington even goes to the length of saying that if science questions the appreciation of these values, then our philosophy must be put on its trial (*Science and the Unseen World,* Page 31). Again he says elsewhere: "We all know that there are regions of human *spirit,* untrammelled by the world of physics. In the mystic sense of the creation around us, in the expression of art, in a yearning towards God, the soul grows upwards and finds the fulfilment of something implanted in its nature. The sanction for this development is within us, a striving born with our consciousness, or an inner light proceeding from a *greater power than ours.* Science can scarcely question this sanction, for the pursuit of science springs from a striving which the mind is impelled to follow, a question that will not be suppressed. Whether in the intellectual pursuit of science, or in the mystical pursuits of *spirit,* the light beckons us ahead, and the purpose surging in our nature responds, can we not leave it at that?" (Eddington, *The Nature of the Physical World,* P. 315, italics mine). Further on he admits in his *Philosophy of Physical Science* that this supreme knowledge of the Soul and its values can be acquired by extra-sensory means or other forms of 'insight' (Pratibha). But such knowledge is beyond the reach of scientific methods. He thus confirms to some extent Patanjali's aphorisms proclaimed in Yoga-Sutra thousands of years ago.

Many such opinions of the scientists can be quoted, vide *The Great Design* and *In Tune with the Infinite.* Jeans also agrees with this view in his *Mysterious Universe* (P. 133).

SOUL POWER

Now if this 'spirit', or 'mind-stuff' and 'psychic energy' according to McDougall, is immanent in the universe, and if we are a microcosmic part and parcel of the same universe it follows that the same cosmic Energy or Spirit must be in us also. For, our microcosm is planned by the same architect, and it must contain the same energy. Following this line, McDougall in his *Energies of Man* says that there must be some one causal energy to explain the law of causation in the universe. We daily experience it in reviving our exhausted energies by taking nourishing food, and converting it into psychic energy. The question then arises whether the psychic or spiritual energies are the same as the physical energies like heat, light, and electricity. MsDougall's opinion is that the fundamental energy is the same throughout the universe, however much its forms, grades and laws appear different. Human energy, for example, has an element of consciousness and will of its own. If a mosquito bites a man he reacts and slaps it. But energy in machines continues its monotonous work till it is stopped by the engineer. This proves that energy too appears in different forms and planes, and every form has its own laws. Higher the plane the more the consciousness in it. The ancient Indian philosophers had described it in five grades and forms in the idea of *Panchakosha,* each form and grade stepping higher and higher than the next lower.

According to their theory, consciousness or *Chit* is permeating all, the entire universe. On the lowest plane, it has to be brought out by deliberate experimentation. For instance we see its proof in the inorganic world in 'metallic fatigue' and crystallography. In the vegetable kingdom, consciousness becomes more evident, as has been proved by Sir J. C. Bose in his *Response in the Living and the Non-living.* My friend Shri R. S. Bhagvat has dilated upon this point in his Marathi book *Whether God Exists or Not* (Chap. 5).

THE OBJECT OF YOGA

The object of Yoga is to bring out this soul energy fully. And its highest grade is seen in the Godlike men or 'Avatars' or incarnations of God as they are called in India. In them very extraordinary powers are seen, and their supernormality sometimes makes us think that they belong to quite a higher category. But we know from Science that there can be nothing new in the universe, and hence these seemingly supernormal powers must be the hitherto unknown manifestations of the same soul force. This Vedantic truth, so clearly proclaimed from the housetops in Upanishads and the the *Bhagavad Geeta,* is thus confirmed by physical sciences in the well-known simple principles of 'indestructibility of matter' and 'conservation of energy.' In the Yogic powers, we see the highest manifestation of the self-same Universal Energy in man. And we call them 'spiritual' powers as they seem to transcend the bodily, mental, and intellectual powers ordinarily seen in a human being. This can be seen in intuition, clairvoyance, clairaudience, telepathy, precognition, and in various psychokinetic automatisms, sensory or motor, which, in ordinary parlance, is called possession, similar to charging an electrical battery.

EVEN YOGIC POWERS ARE LIMITED

But however much these astonishing powers may dazzle us it must be remembered that even they are limited. Mastery over all natural laws, and omniscience, described by Patanjali in his Yoga sutras (S. 50, Ch. III) are very rarely seen if at all. Barring these, commentators on Yoga sutras are emphatic on the finiteness of other powers. And so long as the Yogi has a body, necessarily bodily limitations bind him. *Geeta* lends support to this view in Ch. 10. Patanjali also modestly claims that Yoga can greatly *alleviate* the afflictions and endow the Yogi with knowledge approximating to omniscience (S. 2, Ch. II, and S. 31, Ch. IV).

In this chapter we have seen that the source of all Yogic powers is the Universal Cosmic Energy residing in the self, which is again a part of the Universal Soul or Self. But as we are trying to find how far science will help us, we will show in the following chapters whether our knowledge of human anatomy, physiology, and psychology has any bearing on this science of Yoga. Study of these sciences does help us to some extent in explaining some Yogic powers of the lower plane, and hence the necessity to have some idea about them.



CHAPTER V

HUMAN PERSONALITY

IDA, PINGALA, SUSHUMNA, CHAKRAS AND KUNDALINI

We have already seen in the 2nd and the 4th chapters, that the Yogic powers are the result of the highest development or evolution of the normal human personality. Yoga science says this development can be achieved by following the prescribed Yogic methods. And Yogis, born or trained, give practical demonstration of them even now. They thus show that Yoga is also a practical science, like physics, chemistry, biology, anatomy, physiology etc. But the fundamental difference between Yoga and these sciences is that the latter deal with physical objects, and the structure and functions of the physical body, while Yoga deals less with the physical and more with the psychical and spiritual powers of man. The fields of experiment being thus totally different, the means and methods of experimental work must also differ in the two spheres. Yogis can make these experiments either on themselves or on other individuals, endowed with a peculiar gift of sensitivity. These latter are called 'mediums', 'psychics' or 'sensitives' in the West. I think Yoga calls them Videhi. Of course inanimate objects are also sometimes influenced by the Yogis, as in the tele- or psycho-kinetic experiments (T. K. or P. K.).

For these experiments, no elaborate apparatus or huge laboratories are ordinarily required. However, to satisfy the modern scientists, institutions like the Yogic College and Laboratories (at Lonavala, Poona) are established to measure the extra intake of Oxygen and output of Carbon Dioxide, and to measure the expansion of chest and lungs in the breathing exercises of "Pranayam" and "Bhasrika", or to take the pulse trac-

ings and Electro-cardiograms or Encephalograms in *Samadhi,* or to find out if the endocrine glands pour more secretions in the blood, and, if so, to measure their effects on the body, and such other physiological phenomena. But as Dr. Rhine of the Duke University (U.S.A.) says in his *New Frontiers of The Mind* (P. 49) in Yoga, as in Para-psychological laboratories, no test tubes, beakers, and other instruments are usually required. Only the yogi or the experimenter and, if necessary, the subject or the 'sensitive medium' (and some simple objects like Zener cards or dice in para-psychological laboratories) are the only requirements for experimenting on human personality and its powers. And in these sciences, their experiences and our observations are the only means for judgment in testing the truths and in building up this science of Yoga. And where objects are beyond our control, or are only mental, we can use no other means.

PERSONALITY

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In Vedanta human personality is called "Kshetra", or "Vyasti" or "Vyakti". Broadly it includes body, mind and soul. Tyrrell however says that "apart from the body, the mind factor in the personality includes much that lies outside normal consciousness, and we are beginning to discover depths in it, formerly undreamt of". (*Personality of Man,* P. 23). He also sees various grades in it, and concludes that "personality is a multiplicity in unity" (P. 158). Dr. Raynor Johnson too states that "between mind and body are complex levels of personality with many different functions, some of which have creative potentialities..... reminiscent of the sublime forms created by the world mind" (*Imprisoned Splendour,* P. 21). Hence the

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student of Yoga should have some general idea about the normal human personality. We will in this chapter take the body factor in some details.

It is a truism to say that body and mind influence each other. So to keep the body trim, we must know how to keep it fit on the physical and the mental level. Modern Anatomy, Physiology, and Psychology give us more factual knowledge about the working of the body than what is found in the old Samkhya system, and Ayurveda or ancient Hindu Medicine. For instance physiology of the respiratory and the circulatory systems tells us how respiration is carried on by lungs and how very important it is for the continuous purification of blood circulating in the body through the heart and blood vessels, and how the Yogic practice of Pranayam—breathing exercises—supplies more Oxygen to the blood. A general idea about the brain and the nervous system teaches us how some of our ordinary functions are carried on with or without our knowledge, and how Hatha Yoga postures—*Asanas*—and other processes are likely to stimulate the voluntary and involuntary nervous systems and plexuses, (called *Chakras* in Hatha Yoga), and how they enable the ductless glands to secrete more of their invigorating fluids in the body.

SOME YOGIC PROCESSES BEYOND SCIENCE

Some of these Hatha-Yogic processes enable the Yogis to control the involuntary functions of the body. I have seen some Yogis who could practically stop the heart and respiration for a while! I have also definite evidence to say that some Yogis have demonstrated these powers when they got entombed alive in an air-tight chamber for days and even months (vide Can-

non's *Power Within,* p. 40). Prof. Dr. Atreya and Shri D.A.Kulkarni, M.Sc. of the Banaras Hindu University, have actually seen and watched from day to day, a Yogi, who was buried in an airtight chamber for six months! (vide *Arogya Mondir,* a Marathi monthly, May, 1942). I have myself seen at Poona a Yogi Narayandas, entombed similarly for 48 hours. Brunton has described in his *Search in Secret India* how a Yogi could drink a pound each of fuming Nitric Acid and strong Sulphuric Acid with impunity! I myself have seen two such Yogis. Here the modern sciences, Physiology and Pathology, completely fail to elucidate these and such other extraordinary Yogic processes and powers.

SOME TECHNICAL TERMS

Although Patanjali nowhere mentions them, yet the Yoga student should have some knowledge about the Nadis and chakras detailed in the Hatha-Yoga. In it the spinal cord is called SUSHUMNA Nadi, and the two other ganglionic chains on its either side are called IDA (on the left) and PINGALA (on the right) Nadis. The brain is called SAHASRAR or a thousand-petalled-lotus, and the other seven main 8 chakras (eight plexuses in all) are named as follows:—(1) *Muladhar* or sacral plexus is in the perineum, (2) *Swadhistan* or the pelvic plexus, is in the pelvis or near and behind the reproductive organs, (3) *Manipur* is near the navel, (4) *Solar* plexus is below the Diaphragm, (5) *Anahat* or the Heart or Cardiac plexus is near the heart, (6) *Vishuddha* or Pharyngeal plexus is near the throat, and (7) *Ajna* or Frontal plexus is between the eyebrows. And above all is (8) Sahasrar or brain in the bony cavity of the

head. Sir John Woodroffe, late judge of the Calcutta High Court, has described in his *Serpent Power* (*Kundalini*), how this secret energy, like a coiled spring, while ascending from Muladhar chakra works and stimulates these plexuses of the nervous system. Bishop Leadbeater has given a graphic description of these plexuses in his book *Chakras*. My friend the late Purohit-Swami has described in his two books *The Indian Monk* and *Patanjala Yoga* what unbearable but eventually joyous effects are experienced by a Yogi, when his Kundalini is stimulated. Dr. Theos Barnard, M.A. Ph.D. has also stated what dazzling splendour he could experience when the energy, liberated by the awakened Kundalini, is made to ascend to the brain (vide his *Hatha-Yoga*). The greatest saint of Maharashtra, Jnaneshwar, of the thirteenth century, has written in his *Jnaneshwari* (Ch. VI) his own experiences of these Yogic phenomena. So for nearly two thousand years, Indian yogis have been demonstrating the reality of this wonderful science, hitherto unknown to the Western scholars. But from the available evidence, medical and otherwise, it seems that modern sciences are far away from the Yogic science, and therefore unable to explain the Yogic powers, described by Hatha and Raja Yogis.

PANCH KOSHAS (Five Sheaths)

Here I may make a passing mention of the five sheaths or screens or grades of higher and higher energies and functions of the body described in old Indian books as Pancha-Koshas. *Annamaya Kosha* (or the food sheath) means the physical body nourished by food *(Anna)*. *Pranamaya Kosha* is the sheath of the potential and kinetic energy (*Prana*) in the body.

Modern researches by Dr. J. C. Bose, Dr. Brossie, and Prof. Tchijewski have proved that there is an electro-structure surrounding every cell and organ of the body (vide: *Where Theosophy and Science Meet,* Vol. II, P. 6). Possibly this approximates to *Pranamaya Kosha,* sometimes displayed by the human aura, proved to exist by Dr. Kilner, radiologist of the London University Hospital, (vide: *Human Aura* By Bagnall). *Manomaya Kosha* includes all the lower mental faculties of man. *Vijnanamaya Kosha* covers all the higher intellectual, intuitive and extra-sensory faculties, occasionally displayed by yogis or gifted sensitives. *Anandamaya Kosha* refers to the normal blissful state in ecstasy or Samadhi, in which the Yogis find communion with God or Soul. Ancient sages described human personality from outside inwards in this manner according to their knowledge and experience.

FOUR MENTAL STATES

Again it may be mentioned that there is one fundamental difference between the Western and Indian ways of acquiring knowledge of the human personality. The Western philosophers think that knowledge gained in the full waking state alone (*Jagriti*) is valid. But usually man lives in three states, and sometimes in the fourth state as well. These states are wakefulness, dream, sleep, and the super-conscious state (Samadhi, Unmani or Turya). Aryan philosophers are convinced that knowledge of truth can also be had in the latter three states. In his *Ways of Knowing* (P. 56) Prof. Montague, agreeing with them says, "Mysticism is also a way of knowing from within ourselves." Take for instance the dream state. While in it, one can sometimes see future precognative, or pre-

sent but unknown, events as vividly as in a full waking state. Such dreams are called 'veridical' dreams. Again born saints or yogis like Ramakrishna Paramhamsa, while in the super-conscious state (Samadhi), could clearly visualise past, present and future events which proved true to the letter and spirit (vide: Dr. Cannon's *Power Within*). How can we then avoid this avenue of knowledge when it leads to truth? Admittedly all men do not have these avenues open to them. But we cannot ignore the fortunate few to whom it is available, and we ignore at our peril the warnings they give us about our future. In his *Personality of Man*, Tyrrell has given specific cases in which dangers were avoided by following such warnings, given in dreams or by direct voices, (Pp. 76-81). Sometimes their vision—I use the term for want of a better one—is so comprehensive that they can see and describe events happening thousands of miles away without any communication apparatus. The information so obtained can be confirmed subsequently on phone or by wireless transmission. So we must recognise the proper status of these two states as better, though rare, avenues of superknowledge in the scheme of things, and accept their validity.

SENSORY AND EXTRA-SENSORY PERCEPTION (E.S.P.)

Ordinarily our perceptual knowledge is called indirect and mediate, as it is mediated through the senses, nerves and the brain. But the knowledge, gained in sub- and super- conscious states (Samadhi), is called direct, and extra-sensory as no sensory or cerebral processes are apparently involved therein. Moreover its value and range are far superior to those of indirect and mediate knowledge, acquired by the

senses as the latter can catch impressions only within certain limits of time and space. E.S.P. has no such limits. Hence it is not only extra-sensory, but extra-temporal and extra-spatial also. For instance take our ears. They cannot hear ultra-sonic waves of sound, but Yogis do hear them. Ordinary human eyes can see only 70 octaves of radiation waves. But Yogis can see immensely more of them and some have x-ray-like vision also. The same can be said of the other senses too. Scientists have invented electron microscopes and giant telescopes, to extend the limits of senses, but even then the vast universe cannot be measured by these scopes and meters and a host of other equipments. E.S.P. can do it without them.

DIRECT EVIDENCE OF YOGIS

Patanjali says that these sense-perceptions cannot give us complete and true knowledge of a thing, and therefore it logically follows that such admittedly imperfect knowledge must give preference to the one gained by higher Yogic means of perception. Hence it is called expert Testimony (Agam). And most of us have to accept such expert knowledge and opinion if it is available.

KNOWLEDGE OF QUALITIES AND NOT OF THE THING ITSELF

Again when we begin to analyse our so-called knowledge of a thing, what do we find? Strictly and logically speaking, we do not know the real thing itself. We only know the sense-data and infer from them its qualities. For instance we know that a ruby is solid, hard, and red. It is chiselled, of three dimensions and somewhat transparent. But all these adjectives describe its relative qualities only and not

the thing in itself. Chemists say it is silicious while the physicists assert that it is constituted of electrons, protons and neutrons, which in themselves do not possess, nor exhibit, the physical and chemical qualities of a ruby. This shows that a thing is not what it appears to be. Mere appearances are thus illusory. They give us wrong impressions. This is described by the Vedantists as Maya (Illusion). Yoga on the other hand gives us extrasensory, direct, immediate and more real knowledge of a thing. So circumstanced as we are normally, the knowledge we get of a thing through our limited normal sense perceptions is relatively very small and that too is only qualitative and quantitative, but not of the thing as it really is. Naturally therefore it must be imperfect. Physical sciences themselves admit their imperfection, and, Lord Russell says, "it is not the business of the senses to give us the real knowledge of the worldly things," (quoted by Tyrrell in *The Personality Of Man,* p. 259). Here physical sciences find their limits, and if we want to know further we must search for it in Yoga.

To enlarge the sphere of sense knowledge, the yogis have attacked the problem from a different angle. They have experienced that mind can to some extent be controlled through breathing exercises (*Pranayam*) and bodily postures (*Asanas*). These sharpen and stimulate the will, the various plexuses and centres in the brain, and the spinal chord. They enable the yogis to extend the normal power of the senses and the organs. For instance they see visions and hear voices, which ordinary persons cannot do. How this happens has not been explained as yet by physiology. But we know that a sharp blow on the

solar plexus can kill a man. Such is the vital significance of that plexus (*Chakra*). So also the Yogis can raise and lower the temperature of their bodies by the yogic processes. This explains Patanjali's aphorism (Ch. III, S. 39) meaning 'heat and light can be created by controlling solar plexus (*Saman-Vayu*)'. These thermal changes have been described by McDougall in his *Abnormal Psychology* and by Harry Price in his *Fifty years of Psychical Research* (P. 120). The burying alive of Yogis has already been referred to. But the most astounding fact is about their demonstration of being simultaneously present at two or more places in exactly identical bodies (Bi-or multi-location). The biography of Padre Pio, an Italian saint, who fortunately for us is still alive, can be referred to in this connection as a recent instance in our own times. These phenomena point to the fact that human personality is not confined to the mortal physical body having limited powers.

SPIRITUAL FORCE IN MAN

Working from a different viewpoint, psychologists and psychical research workers like Myers, James, McDougall, Rhine and others have, by repeated and controlled experiments under test conditions, come to the conclusion that human personality not only extends beyond the gross human body and mind, but includes some more puissant but non-physical element like the soul or spirit. As Dr. Rhine says in his *New World of Mind* (Pp. 20, 194). "It has now been established by scientific means that there is an extra-physical element in man." Elsewhere he says (P. 181) that "the concept of Psi faculties, telepathy, clairvoyance, prevision, psychokinesis etc. expands

the boundaries of human life.....and suggests wider potentialities for human personality, and finally it gives support for the concept of a *spiritual force* in man." Dr. Rhine has thus convincingly proved that personality, like electricity, is not confined to the material body but extends beyond it. The Raja-Yogis had come to the same conclusion ages ago, and so they concentrate their attention on the mind and soul. Let us therefore see how far the science of the mind guides us in the study of personality.

CHAPTER VI

PSYCHOLOGY AND PARAPSYCHOLOGY

Mind is higher than the senses, Intellect stands still higher, and the Soul the highest of all—(V. 42, Ch. III, Geeta).

HIGHER YOGIC PSYCHOLOGY

Up to now we have seen how far knowledge of the body, and of its functions helps us to understand Human Personality. Now we will discuss in this chapter its more importnt factor, *Chitta*,* which is the foundation of Rajayoga. This Chitta is, according to the Vedantists, atomic but nevertheless material. For, by itself, without the background of Purusha, Soul, or Ishwar, it is incapable of knowing anything. But being intangible it is beyond experimental technique. Western scientists too believe likewise. Its science is called Psychology. But, in the West, psychologists have studied only what the Yogis call the lower stages of mind, viz. क्षिप्त (agitated), मूढ (dull or criminal), and विक्षिप्त (the partially evolved stage). They have never studied the एकाग्र (concentrated) and the निरुद्ध (fully controlled) stages. Hence, according to Yogis, it is not at all an exact and fully developed science, and from its nature we cannot hope

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* *Chitta* includes all mental, intellectual and spiritual faculties. They form parts of one comprehensive Cosmic Consciousness called 'Chit.' These parts cannot be sharply differentiated, and are recognised by conventions. All beings have them more or less. According to the Indian view, mind thinks the pros and cons of a subject, intellect decides, and ego appropriates that knowledge.

it to be so. In India, on the other hand, Rishis and Yogis have developed more its last two stages, and included it in Yoga science. And hence it is the considered opinion of these Eastern and Western scholars, who have studied both the Yoga and the normal Western Psychology, that Yoga is a far more advanced science than psychology. For instance, Miss Geraldine Coster says in her *Yoga and Western Psychology*:—

"In the East, experimental psychology has gone as far as in the West (P. 10)....Psychotherapy is a means of obtaining self-knowledge through breaking down the shell of fantasy. It stops here. Yoga goes beyond this (Bk. III)....Yoga is a practical method of mind-development, as practical as analytical therapy, and far more closely related to real life than the average University course of psychology. Yoga Sutras (aphorisms) do contain information which the most advanced psychotherapists are seeking.... The approach is scientific and based on actual experiments (Pp. 245-46)".

Dr. Behnan concurs with her by writing in his *Yoga:* "Yoga and Psychoanalysis are both therapeutic systems. Yoga goes much further than that....Its (Yoga's) practice from beginning to end is a long range plan to get at the Unconscious." Paul Brunton avers in his *Wisdom of the Overself:* "Yoga makes this unconscious conscious.....and Yoga can command it at will" (P. 215).

In *Cultural Heritage of India,* the author, discussing Yoga psychology, says, "Potential mind-stuff is essentially ubiquitous, and Yoga can unfold this ubiquity in any man" (P. 334). Aurobindo Ghosh, one of the greatest modern Yogis, says in his book *On*

Yoga, "The assertion of a *higher* than the mental life is the whole foundation of Indian Philosophy, and its acquisition and organisation is the veritable object served by the methods of Yoga" (P. 15, Introduction).

The above quotations are sufficient to point out that the Indian system of Yoga constitutes a science which is far superior to the Western Psychology.

CHAOTIC WESTERN PSYCHOLOGY AND ITS CAUSES

About the ever-changing Western sciences, Sir A. Eddington has sounded a warning which is perhaps more applicable to Psychology. He says, "Scientific theories have blundered in the past. They blunder no doubt today" (*Science And The Unseen World,* P. 16). If this is the state of affairs in what we call exact sciences, then what can we say about the admittedly controversial infant science like psychology? Hence we must view and place it in its proper perspective. Some of the famous psychologists, Dr. James, Dr. Pratt and Sullivan even doubt whether psychology can be called a science at all. In fact Sullivan says in his *Limitations of Science,* "There is no generally accepted body of psychological doctrines". And about its present status McDougall pessimistically says: "The psychologists of the present generation have lamentably failed to reach agreement even on the fundamentals of our science. Chaos continues and grows worse."

YOGA BEGINS WHERE PSYCHOLOGY ENDS

This chaotic condition is mainly due to the obstinacy of the majority of Western Psychologists in sticking only to materialistic physiology. They still think, without adequate reason, that consciousness

and all the mental phenomena are located in the brain. Many eminent psychologists like Drs. James, McDougall, Mason and Tyrrell agree with Dr. Carrell in saying that they do not find the seat of consciousness in the brain (vide: *Man the Unknown*, by Carrell). Dr. Rhine goes further and says that in the human personality, there are physical and non-physical elements; and mind is non-physical and immaterial as it defies the laws of space, time, and mass (*New World of Mind* by Rhine, Pp. 19, 168). Hence I venture to say that mind does not reside only in the brain or in the body, but like the electrically charged wire has its habitat outside it also. And readers will, I hope, be fully convinced about it, when they will read the 8th chapter on 'Linga Deha' (Subtle Body).

Again Prof. B. L. Atreya has, in his address before the Science Congress, 1943, pointed out its defects by saying: "The orthodox scientific psychology is certainly not yet the science of Soul, Self, or Mind. It is still a chapter of materialistic and mechanistic biology. Its principal aim is to understand everything mental in terms of the physiology of the brain and nervous system and the primary biological urges. .....The concepts of the present-day psychology are based upon the reactions and responses of the normal, sub- and ab-normal types of human beings. These scientists naturally fail to comprehend facts which can be rightly called supernormal. They have occurred and are recorded in all ages".

Western psychology has thus become a Hamlet without the Prince of Denmark (the supernormal). From the Yogic point of view, it cannot be a useful guide for us for two reasons: (1) Yoga deals with the control of mind. Western psychology treats of the con-

flicts in the mind, and its riotous manifestations; (2) Yoga emphasises mind's concentration and habituates it to one-pointedness. Western psychology is not at all concerned about it. So the very aims and objects of these two sciences being different from, and somewhat opposed to, each other, we find little in Western psychology to help and elucidate the science of Yoga. Hence Geraldine Coster, Paul Brunton and Sir Alexander Cannon say with one voice that 'Indian Psychology begins where Western Psychology ends'.

In Yoga Science, Patanjali by using the term *Chitta* instead of mind, has drawn attention of the readers to its very source—'Chit' or Universal consciousness. The term is obviously more comprehensive, and includes, besides life, ego, and all mental intellectual and spiritual faculties, what is now called the un-, sub-or super-conscious mind. It pervades all universe. It is less manifest in the physical, and more manifest in the non-physical world. All knowledge stems from it. We cannot imagine its absence. For, even to imagine its absence, consciousness is needed. So it is *sui generis*. As the *Brihadaranyak Upanishad* says it need not and cannot be proved. Ego means consciousness of the self as an entity, distinct in every individual. It is the source of all cognition, affection, and conation, in short, mind.

UN- SUB- AND SUPER-CONSCIOUS MIND

Modern researches however tend to show that this conscious mind is a structure of at least three stories. Aldous Huxley in his article on 'Genius', (in *Esquire*, Aug. 1956, P. 116) says: "the Freudian is apt to think of the house of the mind as having only two stories,—a ground floor of personal consciousness, and

a basement, full of rubbish—the personal unconscious, home of repressed wishes ... festering remains of a part that refuses to die. But in fact, as Myers has insisted, the house of the mind is a many-storied structure, and the sub-sub-basement has no floor, the attic no roof. Both of them, as Myers maintained, and as all the masters of the spiritual life have known by direct experience, open into the infinity of what William James called Cosmic Consciousness, what the mystics call the God-head, the Atman-Brahman, the Clear Light, the Void. And somewhere on the way to these topless attics and this bottomless cellarage, are the regions from which Genius draws its inspiration."

Western psychologists however are not yet agreed upon its upper story or the superconscious mind. But they are unanimous about the conscious and what they call the un- or sub-conscious mind or self. And some of them have found that though its first storey may be an asylum of repressed and exiled ideas and feelings, still sometimes supernormal faculties like telepathy, clairvoyance, prevision make themselves evident, when the patient or the subject is mesmerised or hypnotised. Hence they said that the subconscious mind is a 'heap of rubbish and a treasure of gold'. Of course, they were wrong in locating both the rubbish and the treasure of gold in the same subconscious mind. They had no idea that there was an upper storey of the superconscious mind, equally invisible as the sub-conscious, where the 'gold' of the supernormal faculties, made itself felt when it was accidentally opened sometimes. And as it was not a normal occurrence in psychoanalysis and psychiatry, it was, and is still, ignored by the psychologists. But

Yogis and a few psychical researchers are convinced of its existence. This superstructure will be fully dealt with later in this chapter. Patanjali's 'Chitta' however includes all these three entities, viz. the conscious, the un- or sub-conscious, and the superconscious layers of mind.

PSYCHIATRY AND PSYCHIC POWERS

Instead of the name 'Abnormal' Psychology, Parapsychology is the term now used to describe the same subject. In this branch, akin to Yoga, Drs. Rhine, Osty, Tyrrell, McDougall, James and others have dealt with many paranormal faculties of the human mind. A very happy outcome of their labours is what is now called Psycho-therapy, or Psychiatry; and it is now freely used for various therapeutic purposes all over the world.

Psychiatrists were, a few decades ago, putting their patients in hypnotic trance with a view to tap this subconscious mind which stores all the repressed ideas. They then questioned their entranced patients for their complaints, analysed them, and clinched the exact cause of the mental trauma. They then gave their patients contrary suggestions— प्रतिपक्ष भावना as Patanjali says—to neutralise the offending ones. By this psychoanalysis and psychotherapy they, in some cases, achieved marvellous results, where previously all the other therapeutic methods had failed. In present times, they do not use hypnosis as a routine except in a few extremely obstinate cases. After thus psychoanalysing hundreds and thousands of patients, they came to the same conclusions to which the ancient Yogis had arrived. In *Yoga and Western Psychology,* Miss Geraldine Coster says: "In its simplest form, analysis shows

human ills are due to ignorance of our impulses, instincts and unconscious processes; and cure is by knowing and controlling them. Salvation is thus through 'self-knowledge' (आत्मज्ञान) The aim of Yoga and psychoanalysis is thus one and the same" (p. 73). Psychiatrists tell us that many crimes and even diseases, mental and even organic, are caused by repressed impulses, instincts and passions, and their cure consists in their control and sublimation into some higher ideals. In the *Geeta* (Ch. III, V. 36), Arjuna had asked a similar question of Lord Krishna: "Why is a man led to commit sins and crimes, despite his will?" Lord Krishna replied: "Passions like lust, anger, hatred etc. are the root cause of evil actions. They overrun the whole field of consciousness, mind and reason, and submerge wisdom. Therefore control these enemies which destroy your will and wisdom."

But psychical researchers did not stop at Psychotherapy. As in India, so in Europe also, many researchers were coming across some psychic or yogic powers in some gifted personalities. In 1882, they started a Psychical Research Society in England with the help of many eminent scientists like Sir William Crookes, Sir Oliver Lodge, Sir William Barrett, Lord Balfour, Mr. Gurney and several others. Since then they have collected enormous evidence, based on scientific lines, proving the existence of Telepathy, Clairvoyance, Clairaudience, Psychokinesis, Precognition, Spirit Manifestations, Visions, Voices, Bi- or Multi-location, Apports, Multiple personalities etc. For brevity these are called 'Psi' faculties. And research workers have come to the conclusion that these faculties stem from the sub- or the super-conscious state of mind.

SOUL AND SUBTLE BODIES

Here Indian Vedantists' view can be put in as it somewhat differs from the Yogic and Western parapsychologists' view. Vedantists think that like the Universe, human personality is a composite structure, a hierarchy so to say, and contains besides the gross body, at least three subtle bodies, which interpenetrate each other, and whose matter becomes finer and finer in the ascending scale. These subtler bodies are named as the *Sukshma* or subtle, *Karan* or causal or subtler, and *Mahakaran* or the subtlest or the finest body. They were led to postulate them as they found that some miniature invisible prototype of the physical human body leaves it in sleep or dreams, some critical states in life, and finally after death. (This subject will be fully dealt with in a separate chapter an "Astral Body or Linga Deha"—Chap. VIII). This subtle body survives death and hence lasts longer than the physical body. The Western parapsychologists like Rhine and others have also felt its necessity. But they invest "mind" with immateriality and the faculties of omniscience, omniprevalence, and omnipotence to explain the supernormal Psi phenomena which transcend all laws of physics. It seems, however, that in their opinion mind does not survive body, and hence it cannot be equated with our subtle body, which includes mind, intellect, ego and soul or spirit. Theosophists say that there are seven bodies. Whatever their number, one thing is absolutely certain, that a longer lasting, all-knowing creative entity must be admitted to be at the back of all human personality. Without it the Psi-faculties which defy space-time-causation laws cannot be explained. In this connection, the two most gifted and famous theosophists, Leadbeater and Mrs. Besant, have

in their books assured us that they had had vivid personal and direct experiences of their own subtle bodies. Dr. Eugene Osty, Dr. Carrington, Sylvan Muldoon, Tyrrell and Brunton have published several cases in which the separation of the astral from the physical body, was experienced, and it was even projected outside the body sometimes. In this connection Tyrrell says, that in telepathy and precognition, we catch a glimpse of something at work in the personality which bears no ordinary relation to space and time; something also which is no more unintelligent 'unconscious' but is *full of planning and directed effort* (Italics mine, P. 255).

Dr. Eugene Osty goes further than this, and says in his *Super-normal Faculties of Man,* (P. 189): "Beyond consciousness, we discover the power to transform living matter, to deprive it of form, to exteriorise it, . . . to perceive the imperceptible and to know the unknowable . . . Deep in the human being are found in miniature the attributes of God-concept, creative power and knowledge outside time and place".

Dr. Tischner in his *Telepathy and Clairvoyance* also, says: "It (Psychic's ability to gain supernormal knowledge) gives us the impression that the sub-conscious mind . . . represents a mental field which is connected with non-individual or 'super-individual mind' " (P. 220).

Readers will be astonished to see so many scientists and modern parapsychologists expressing exactly what Patanjali had said in his Yoga-Sutras सदाज्ञाताश्चित्तवृत्तयः तत्प्रभोः पुरुषस्य अपरिणामित्वात् (Ch. IV, S. 18): This aphorism means—"Being a part of the Cosmic Mind or Soul, every soul knows its whole range of mind and its activities as 'it never changes' ".

SAMADHI AND YOGIC POWERS

As has been said above, the aim and object of Yoga being concentration and unification of mind's activities, oriented towards God-Realisation, Yogis and Indian philosophers seldom tried to deal with the agitated (Kshipta), wicked and lethargic (Moodha), and partly illuminating (Vikshipta) states of mind. Western psychologists mainly deal with these. On the other hand Yogis concerned themselves mainly with controlled, concentrated, and one-pointed mental activity, called Samadhi. Its importance and dynamic power were first discovered by Indian Yogis, and, as Aurobindo Ghosh says in the chapter on Samadhi in his book *On Yoga* (P. 591), "the modern knowledge is re-discovering it". A mind habituated to such a Samadhi is like a fully charged battery. "And with it", says Dr. Evans Wentz in his *Tibetan Yoga,* "the Yogi transcends personality and becomes reunited with God". Swami Vivekananda, in his *Rajayoga* (P. 180) asserts that if an ignorant man goes into Samadhi "he comes out wiser". And this is the acid test of real Samadhi. Boehme, the mystic cobbler, has confirmed this experience. Samadhi thus gives supreme wisdom, boundless power and blissful ecstasy.

Dr. Behnan in his *Yoga* points out: ... "Yogi's aim is to surpass Chitta entirely. This is reached in the highest kind of Samadhi or the superconscious state".

It is amazing to see orthodox Western psychologists' failure to deal with this subject, when they had before them geniuses like Helmholtz, Bohr, Einstein, Fleming and several others whose total dedication to, and absorption in, these subjects blazed and flood-lit

the path of scientific progress in the world. These personages are the living radiant examples of Yoga-Samadhi but in the field of science. The honour of treating this psychological subject of concentration of mind scientifically goes to Patanjali. In an aphorism (Ch. 1, S. 41) he tersely says that as a pure crystal or mirror reflects faithfully the colour and form of whatever is placed near it, so the concentrated and clear mind of the Yogi becomes fully absorbed and reflects the object of his study, he being totally oblivious of his surroundings. In what the Yogis call Samprajnat-Samadhi or total absorption in the object with Self-consciousness, flawless intuitions(ऋतंभरा प्रज्ञा) spontaneously arise, and, owing to those intuitions, new inventions and new E.S.P. powers and faculties crop up. Tyrrell asserts in his *Personality of Man:* "Religious contemplatives have said over and over again that at a certain point in their training, paranormal faculties appear (P. 274). Dr. Behnan, says: "Yoga seems to arouse this indomitable power of the human mind" (P. 240) and gives James's similar opinion about it. Miss Coster's opinion is the same (P. 124).

HYPNOTISM

A state similar to Samadhi occasionally arises in persons whose minds are not controlled. As Swami Vivekananda says in his lectures on *Rajayoga* (P. 171) they somehow 'stumble upon a part of Yoga'. He has said this about Hypnotism. But Yogis, and commentators on 'Yoga-Sutra' like Vyasa also, say that though hypnotic trance appears to be similar to Samadhi, it differs in duration, content, aim and object. Dr. Behnan has shown the difference in his *Yoga* as follows:

	SAMADHI	HYPNOTISM
1.	Mental functions are reduced.	Same.
2.	Self-consciousness and memory are retained.	Not so.
3.	Joy and bliss are experienced.	Not so.
4.	Wisdom, illumination, and powers are gained.	Not so.

Although Vivekananda condemns hypnosis, and similar trance-inductions by 'dancing and howling sects', still, he says, it is a 'morbid Pratyahar', inasmuch as it induces the mind to ignore the senses (P. 172). Nevertheless, in hypnotic trance also, some minor powers are exhibited. And they are condemnable only if they are used for evil purposes. But as some of the extraordinary phenomena under hypnotism illuminate some points in Yoga, I give here its principle and technique briefly.

In inducing hypnotic trance, the same procedure is followed as in Yoga, viz. fixing the gaze on the tip or on the bridge of the nose, or on a crystal or lamp-flame or picture. McDougall's description about the underlying principle and effect of hypnosis is freely quoted here from his book of *Abnormal Psychology* (P. 85):

"This fixation serves to induce fatigue in the muscles about the eyes....his eyes then actually close. The operator (hypnotist) continues to talk to him...At the same time it is well to stroke the subject's (or patient's) limbs lightly...the so-called 'passes' (or न्यास). The principal function of the passes as of the spoken words is two-fold: (i) to supply monotonous rhythmic sensory stimulations, (ii) to keep the patient or subject in *rapport* with the operator. In

its absence, the patient may pass into sleep without rapport". (Rapport is explained later).

SPLITTING OF PERSONALITY

Then he describes the various degrees of hypnosis and of the patient's suggestibility. At this point, he continues, "A certain splitting of the personality occurs, a conflict of one part against the other and this is of the utmost importance...then a plastic condition of the limbs follows. In this condition the hypnotist can remove or induce at once any form of paralysis or contracture...These motor and sensory phenomena imply clearly some functional dissociation in the nervous system....Where, at what level this rupture (dissociation) occurs is a difficult question."

McDougall continues: "In the deeper stages of hypnosis, the patient or the subject can be made to entertain various delusions and hallucinations."

About memory, he concedes that it is "greatly increased" in deeper stages of hypnosis. But he says there is "no increased retentiveness." In his opinion, post-hypnotic phenomena reveal even more unmistakably "the division of the conscious personality", which is continued even after the subject becomes conscious till the stipulated time, when he does the action ordered by the hypnotists.

ORGANIC EFFECTS

McDougall's remarks on 'organic effects of hypnotic suggestion' are worth quoting as they throw some light on some extraordinary phenomena to be discussed later. He says: "These organic processes are normally regulated somewhat by the socalled autonomic or sympathetic nervous system...little subject to volun-

tary control. The degree of such control varies from subject to subject. In rare cases a subject can modify the rate of the heart-beat...or the circulation of the blood, in various parts of the body.

"In all of us these organic functions are modified ...during emotional excitement...It is these partial routes of control which seem to be more efficiently brought into play by hypnotic suggestion....In others, the flow of blood to a limb may be increased or diminished. I have observed in several subjects changes of surface temperature of 10 degrees or more by repeated suggestion.

"More difficult to produce are blisters or extravasations of blood...Dr. Hadfield succeeded in obtaining blisters on one good subject. Prof. Delbæuf experimented on promotion of healing by direct suggestion. In two subjects he produced burns on both forearms, equally severe on both limbs...When the lesion on one arm was left to nature, and that on the other arm was treated by suggestion...the latter developed distinctly less inflammation and healed much more rapidly" (P. 101-102).

As hypnosis is a "part of Yoga" on the विक्षिप्त stage of the mind according to Vyas it is but natural that the above description would solve some of the bodily and mental riddles we occasionally meet with. And some of the Yogic powers can also be explained in some such similar way. For instance, as McDougall has said above, functional paralysis and contractures can be cured by counter-suggestion. This idea is exactly an echo of (S. 33, Ch. II) वितर्कबाधने प्रतिपक्ष भावनम्.

A powerful hypnotiser can, in this manner, hypnotise a crowd also and even animals. During the last war, such experiments of mass hypnotism were made

on crowds to impress upon the people the idea of heroically facing bombing of their towns. Reports of the experiments had been published in the *Illustrated Weekly of India* on 3-2-1952. The famous Indian 'Rope Trick' is a proverbial example of mass hypnotism, testified by such eminent Europeans as Earnest Wood (vide: *Occult Training of the Hindus,* P. 1-2), and Major Yeats Brown. In his book *Hypnotism and Suggestion* (Pp. 265-272), Dr. Mason has also given several instances of mass hypnotism described by Jacolicott in his book *Occult Science in India.* I shall quote only one instance from it. Dr. Mason says:

"As regards the production of absolute hallucination, the report of the officers of an English warship, in company with several English civil officials is full and complete. Many wonderful performances were enacted under conditions of their (officers') own choosing, and finally the ghastly one of a child being placed under a basket in full view, which was then run through and through with a sword, the blood flowed out under the basket, the child screamed, and when the whole horror of the tragedy had culminated, the basket was removed, but there was no child, no blood, no signs of the tragedy whatsoever! When pressed for an explanation, the fakir (Indian Yogi) explained: 'Gentlemen, in all this you have seen absolutely nothing.' " (P. 271) I have myself seen such a phenomenon in which a young girl was put under the basket.

In the negative hallucinations the hypnotist suggests to the subject that he would not see particular letters or things or individuals even though they are there. The result of such a suggestion on the hypnotised is that the latter is quite blind to the objects

suggested. If he is told that he will not see a person present there, he does not see him. If that person then wears a new cap or hat, the hypnotised sees the cap or hat hanging in the air, as he does not see the person wearing it. This phenomenon explains somewhat Patanjali's aphorism कायरूपसंयमात्तद्ग्राह्यशक्तिस्तंभे चक्षुष्प्रकाशसंप्रयोगेऽन्तर्धानम् (S. 20, Ch. III). It means that the Yogi suggests to others that he will be invisible, and as shown above, he becomes invisible to them for a time.

AUTO-SUGGESTION

When any very potent suggestion is implanted by the subject himself in his mind, it is called Auto-suggestion. But this must be equally powerful as is the suggestion by the trusted hypnotist. If not, it fails. But if it is equally powerful (as an ideal), and concentrated upon daily (धारणा) for some months (ध्यान) then it is very likely to be effective. It can then explain the amazing phenomena of what are called "Dermographia" or "Stigmata" exhibited for instance by Theresa Newman and Louisa Latean. The personalities of these highly devout ladies, in the height of concentrated mystic devotion, are split, and one dominant part suggests to the other the bleeding figure of crucified Christ. They then become so much absorbed (समाधि in Yogic anguage) wit the scene, that their hands and feet actually begin to bleed from the very spots corresponding to the parts of Christ nailed to the Cross. Ordinary physiology and materialistic psychology fail to explain this extraordinary phenomenon and Dr. McDonald Crichley, M.D., F.R.C.S. has frankly confessed the inability of the

orthodox science to explain it (Vide: *Medical Annual,* 1947).

Dr. Cannon and his Egyptian friend Dr. Tahra Bey, an occultist, however, explain how they can prevent bleeding from wounds and cure them immediately by Yogic method (Vide: *Power Within,* Pp. 36-46). Dr. Cannon has also described how a Tibetan Lama could revive a man, almost dead and placed in a coffin for months, and how he could make him dead for all practical purposes and have him entombed in the same coffin again.

And while we are here discussing the causing and curing of diseases, we can very well appreciate how Dr. Emile Coue could have cured by concentrated powerful auto-suggestion, frontal sinusitis of 24 years duration (which was operated eleven times and was still festering), spinal tuberculosis of six months, facial pain of twenty years, chronic metritis of three years, severe glaucoma, 32 years rheumatism and such other acute and chronic diseases (vide: his *Conscious Autosuggestion,* Pp. 32-46). My friend Shri P. G. Joshi of Erandol cured himself of his 20 years asthma by this method in one day.

BLESSED OBJECTS

And if these Supernormal phenomena can occur under concentrated and powerful hetero- or auto-suggestion (which mean धारणा and ध्यान —concentration and meditation), is it not possible to believe in the seemingly impossible cures at Lourdes or in other holy places in India? Dr. Alexis Carrell (ex-Director of Rockfeller Foundation for Medical Research, and a Nobel Prize winner), has actually seen and verified the cures with the help of the doctors of the Medical

Bureau there, and graphically described them in his famous books, *My Voyage to Lourdes,* and *Man the Unknown.* He attributes the cures to the Grace of Virgin Mary, who had appeared before, and blessed, a teen-aged village girl, Bernadette, and had permanently charged the spring waters there with Her healing powers. Some recent cures have been published in the Sunday editions of the *Times of India* by Miss Churchill (Vide: 12th May to 9th June, 1957 issues). Readers will find the book *The Song of Bernadette* by Frank Werfel very interesting and instructive from this point of view.

MANTRAS AND SUGGESTIONS

Here I may be allowed to repeat what I have said before in Chapter Three on the efficacy of certain words (mantras) or charms or talismans. Some twenty-five or thirty years ago, a renowned Sanyasi, Shri Tembe Swami, had had cobra and viper bites twice in his life, and he cured himself and others also by these blessed mantras (Vide: *His Life* by Gulavani). A drawing teacher at Ratnagiri, Mr. Athalye, has acquired such mantric powers, and he writes to me that he has cured by his mantras hundreds of moribund cases of viper-bites with hæmorrhages all over and inside the body. These cures by sacred 'words' explain how cases of poisoning, septic and toxic cases, can be influenced and cured apparently by sacred words or holy waters, but really it seems to me by psychic powers evoked, either by direct or indirect suggestion, or by psychometric method, regardless of time and space. Just as hypnotic suggestion can be sent to a distance by telephone or T. V., so these mantric cures can be effected from a long

distance, also if the name, place, time, and the kind of reptile or animal be given, within an hour. Brunton has given in his *Search in Secret India,* a vivid description of how Vishudhanand could revive dead sparrows; and how Narasinha Swami, in an experiment at the Calcutta University, could drink with impunity a pound each of pure strong sulphuric and carbolic or nitric acids without even a slight eschar on his lips and tongue. Narasinha Swami, like Dr. Tahra Bey, explained that they, by powerful auto-suggestion or mantras, could immediately neutralise the acids in the body by creating equally strong antacids then and there. This explanation seems sound and true, because the same Swami died of acid-poisoning at Rangoon, as he unfortunately failed to exercise in time the auto-suggestion in Samadhi to neutralise the acids. I have myself seen and examined with my medical colleagues at Yeola such an acid-drinking gentleman, Mr. Divekar, who was actually patronised by the Bombay Police Department for collecting funds for the Police Welfare schemes by his exhibition of such extraordinary powers. My report about another such Yogi has been published in the *Kesari.* These facts can, to some extent, explain Patanjali's aphorisms (Ch. III, S. 45-46) which declare that a Yogi can be immune to all diseases, poisons, hardships, shocks, wounds etc. He can increase and decrease the weight of his body, and can even dematerialise and rematerialise it. Indeed, without reducing himself to small dimensions, Dr. Tahra Bey could not have come out whole and alive from the wooden coffin in which several long and sharp weapons and long strong nails were thrust from all the four sides. (Vide: photographs in *Power Within*, by Sir Alexander Cannon, (P, 41).

RAPPORT (तादात्म्य)

Now the question is, how does this happen? Is simple hypnosis or auto-suggestion sufficient to explain the whole phenomenon? And if so, how? We have seen above that hypnosis (whenever used) only produces somnolence in which the hypnotised subject is open to suggestions by the hypnotist, or by himself, and he acts accordingly during the trance, or even after it, if post-hypnotic suggestion is to be carried out. We have also seen that in Dr. Emile Coue's conscious Auto-suggestion, no hypnotist and his suggestions are required. The subject whole-heartedly suggests to himself, without hypnosis, that he is going to be healthy, and he gets the results, although somewhat slowly. In Yoga science also, we come across similar auto-suggestions fulfilled during or after the Samadhi. Now suggestions are nothing but most powerful thoughts or invasive ideas accepted and implanted into the subject's mind by Gurus, hypnotists or by themselves. But, normally, without hypnosis or Samadhi, they do not quickly and profoundly affect the subjects. Then what else is required to have such marvellous effects? From all the experimental evidence of psychologists, psychotherapists, and Yogis, it appears that the subject's conscious mind is for a while displaced or split up by hypnosis or Samadhi or otherwise, and his tremendously powerful sub- or super-conscious mind or self is aroused to full activity. Properly used, it effects in the sick marvellous cures. In Yoga it can give rise to Siddhis or Supernormal powers. This sub- or super-conscious mind or self can be more easily induced, under hypnosis or Samadhi, by some Guru or God-like man incarnate or discarnate, or his own self or soul, in whose power, prestige, and character,

the subject has absolute faith, and to whom he has totally surrendered himself. This attitude of absolute faith in and total surrender to him creates between the incarnate or discarnate agent and the subject a peculiar relation, called 'Rapport' by the psychologists. And they say, without this rapport, nothing can happen.

THEORIES ABOUT RAPPORT

Dr. Mason in his *Hypnotism and Suggestion* (P. 190) has emphasised three theories about this 'Rapport'. They are (1) Vibrations, or/and (2) Emanations, proceeding from the operator to the subject, and the (3) Emergence of the sub- or super-conscious mind in the latter. He has adduced much evidence from the experiments of Dr. Reichenback, Endlicher and others, in support of the first two points. It shows that not only the sensitives and clairvoyants feel vibrations and see emanations proceeding from the operator's fingers to the parts of the subject's body, but if those parts are insulated, the emanations or rays or waves do not produce the effect at all. This positive and negative evidence about the invisible influences coming from the trusted operator disproves McDougall's and others' contention about the non-existence of any such emanations. Myers also lends his support to these effluences coming from the hypnotist (*Human Personality,* P. 134). Mason's third point is agreed to by all.

McDougall says in conclusion: "Rapport is utterly inexplicable by mechanical, sensationist or intellectualist psychologies....it is essentially the relation of prestige and submission which renders possible all waking suggestion (P. 120). This principle of Rapport

thus explains the relation between God and Guru on the one hand, and the seeker or the student in Yoga on the other. And strange as it may seem, Dr. Johnson says in his *Imprisoned Splendour* that no actual contact is necessary for Rapport. Only concentration is enough (P. 176).

As in Coue's auto-suggestion in the devotional form of Yoga (भक्तियोग) also, no outside agency to implant any suggestion in the devotee's mind is in many cases required. This is evident in the case of Eklavya in the *Mahabharat,* or recently in the cases of Ramdas and Tukaram, two of the greatest saints of Maharashtra, who in the beginning had no 'Guru'. Patanjali also lays no stress on any outside agency in mastering Rajayoga. Vivekananda too has said that self-reliance is the master-key to unlock the floodgates of spiritual power, and wherever any guidance is required, the Guru like a mother, comes of his own accord, seeking the pupil. The latter need not run after him. The only thing the seeker has to do is to concentrate his mind on God or his devoted object (अभिमत ध्यानात् वा—Ch. I. S. 39), and raise the meditation to such a pitch that he must be oblivious of everything else (Samadhi). This paves the way to what is called the sub- or super-conscious self.

"There remains however the possibility of a purely endogenous process (Japa) which might perhaps be validly called auto-suggestion", says McDougall. "Here division of personality occurs, and then one of the two partial personalities* may exercise suggestion upon the other .... If we adopt the theory that

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* It seems this splitting of personality into higher and lower entities supports the theory of subtle bodies.

normal personality is a synthesis . . . a hierarchy ruled by a dominant member, it may perhaps be held that processes analogous to suggestion, and therefore properly to be called auto-suggestive, may go on in the normal personality" (P. 124, *Abnormal Psychology*).

McDougall is against auto-suggestion, but he is compelled to concede the point by some facts, which he could not otherwise explain. Myers, however, is convinced of auto-suggestion and he says in his *Human Personality* that "suggestion from without must, for the most part, resolve itself into suggestion from within" (P. 106), and he asserts that there must be "some scheme of self-suggestion, which can give the individual, a basis for his appeal, whether he regards that appeal as directed to an intelligence outside himself, or to his own inherent faculties and informing soul" (P. 136). Patanjali's Rajayoga, and in fact, founders of all Yoga systems based on Wisdom (ज्ञानयोग), Devotion (भक्तियोग) and Karma (कर्मयोग—disinterested activity), had devised such schemes ages ago in India.

SUPERCONSCIOUS PERSONALITY OR SPIRIT

A word now must be said here to clear the meaning of the different words used by different authors to describe what they call the un-, sub-, or super-conscious mind or self. Strangely enough, most of the Western psychologists are not yet agreed upon the exact meaning of the terms, mind, soul, self, or spirit. They use these terms indiscriminately. But what they all want to say is that there is something 'more' above and beyond the body, which is not limited by time, space, and causation, and which, being immaterial, defies all physical laws. And because this 'more' in us

works unconsciously, influencing the bodily and mental functions profoundly, Freud first gave it the name of 'Unconscious mind'. Later authors called it 'sub-conscious' or 'sub-liminal' mind as it was working below the threshold of consciousness. Some aspects or elements of it were found to be benign and some disastrous. Those who were struck with its benign and directive influence thought that it must be different and superior to the other, and in it they had at least a glimpse of the super-conscious divine element, so they named this hidden divine entity as 'Atman', or Soul, or Spirit. But all this was speculation about this or that aspect or part of the 'more'. And it is but natural that with our limited mind and intellect, we failed to grasp its unlimited nature. For a man can think of the whole only when he becomes whole, and not otherwise. Only the higher can fully know the lower. But till we reach that stage, we must as far as possible, broadly define this Soul or the superconscious personality of man. On this point, Dr. Radhakrishnan, one of the world's greatest philosophers, in his *Idealistic View of Life* has aptly said: "The psychoanalyst holds that the fundamental insights of art, religion, and philosophy are not due to conscious mind, but have their roots in the 'unconscious' which is the deeper and more vital mind of which consciousness is only a specialisation". But he continues: "The unconscious mind does not exhaust the whole field. There is something still *higher*, viz. the *Spirit*. For the great insights which surprise us are born not of the unconscious but of the Spirit in us, the self in its entirety, which includes both the conscious and the unconscious. . . They are sounder in their content . . . superior in wisdom to the conscious self . . . The unconscious is not an

asylum of outlawed desires, but is the essential unique nature" (Italics mine, P. 215).

Yogananda in his *Autobiography of a Yogi* very pertinently says in a footnote: "The subconsciously guided rationalisations of the mind are utterly *different* from the infallible guidance of truth from the superconsciousness. Led by the French scientists of Sarbonne, Western thinkers are beginning to investigate the possibility of a *divine* perception in man".

This French school has discovered "a new region in man which it terms the *superconscious*. In contrast to the subconscious, it reveals the heights to which our nature can reach. Man represents a *triple*, not a double personality. . . . This new psychology of the superconscious focusses its attention on the region that alone can explain the great unselfish heroic deeds of man" (P. 112, my italics).

Dr. Alexander Cannon in his *Power Within* devotes a chapter to distinguish between the 'subconscious and the superconscious' (Chap. VII). Vivekananda and Aurobindo Ghosh, two of the most distinguished modern Yogis, were, I think, the first to distinguish between the sub- and super-conscious minds. (See *Rajayoga*, by Vivekananda, P. 181).

DETACHABLE PERSONALITY

We have seen before that this emergence of the sub- and the super-conscious personality sometimes occurs (1) spontaneously, or in (2) sleep, or (3) Samadhi or (4) under hypnosis, and occasionally in (5) disease. And because in some cases it occurs in mental diseases, older psychologists tarred all the cases falling even under (1) (2) and (3) with the same brush of Neuroses. Modern psychology now takes a rational

view, as Dr. Mason does in his book, *Hypnotism & Suggestion* (P. 85). However there is no agreement on the theories about it, and I do not wish to enter into that controversy for the present. Suffice it to say here that the superconscious personality is endowed with extraordinary powers. I have already mentioned them before. The susceptibility of this personality to the minutest impressions or vibrations is so much increased that it can at a glance detect any object touched by another person from amongst the many identical but untouched objects put in the same place. This ability exemplifies what Patanjali calls प्रतिपत्ति in Yoga, जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः (S. 53. Ch. III). Dr. Besant has given some experiments of it in her *Lectures on Psychology.* Moreover a gifted sensitive can detach from his physical body his sub-conscious personality or subtle body, roam anywhere, get the desired information in a second, and enter the physical body again. This has happened under test conditions. We call this phenomenon as somnambulism or trance personality.* This faculty can easily be developed also by the technique of Yoga. This trance personality, detachable from the gross body, is called by Patanjali as कल्पिताविदेहावृत्ति and the higher one as अकल्पिता महाविदेहावृत्ति (बहिरकल्पितावृत्तिर्महा विदेहा ततः प्रकाशावरणक्षयः —S. 44. Ch. III). And he says that this de-

* Dr. Mason has given a very appropriate example of this. One Mr. Jani could, while in his dormitory, tell exactly what was happening at a distant town Vendome. And when asked by Mr. Badaire to give details, he waited for a time, and in a moment gave full details, which Mr. Badaire knew already. Not only this but a letter from Vendome confirmed the information (p. 54). Several such examples can be found in his and McDougall's books.

tached personality enables the Yogi to remove the coverings from the light (of omniscient knowledge). That is, the Yogi in this state, can know anything in the world, irrespective of time and space. This explains the aphorism (Chap. I, S. 40) परमाणुपरममहत्वांतोऽस्य वशीकार: And this happens, because the Yogi's mind becomes one with the object according to the next aphorism (Ch. 1, S. 41) क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहितृग्रहणग्राह्येषुतत्स्थतदं-जनतासमापत्ति:.

Besides, the clairvoyant faculty of this detached or undetached personality can be used for disclosing any object, even for diagnosing diseases. And there are several authenticated cases where this X-ray-like vision was actually used, and afterwards confirmed by skiagrams. A teen-aged son of Dr. Frank Brett had this vision (vide: Mason's book *Hypnotism and Suggestion,* P. 255) and Dr. Haddock had several times used Emma's vision for diagnosing difficult cases. I also know Mr. M. V. Mitkar had confirmed Dr. Karmarkar's diagnosis of his patients in hospital at Bombay, while Mr. Mitkar was all the while at Poona. Drs. Zolner, Cannon, Besant have given several instances of this faculty in their books.

From all the facts mentioned in this chapter, and the discussion on them, we can, I think, safely draw the following conclusions. (1) Some naturally gifted persons, or others, in hypnosis, sleep or disease or crises, and some Yogis in Samadhi, can withdraw their normal consciousness, and arouse either the sub- or super-conscious self, for some time, and under some definite circumstances. At that time they may be in a trance-like state. But trance is not absolutely necessary in all cases. (2) The second conclusion is about the detachment of this sub- or super-conscious personality

in this trance state. (3) While the persons are in this state, they exhibit various supernormal powers or the Psi faculties, as they are collectively called. The long and short of it is that there is, in the human personality, some non-material, omnipresent, omniscient and omnipotent element, which does not obey the laws of physical sciences. What is that basic non-physical element, is the next question before us, and we will try to probe into it in the next chapter.

CHAPTER VII

SELF-REALISATION AND MYSTICISM

"Enjoyment of Bliss consists in the identification of the Soul or God with the mind, they being totally different from each other. The latter exists for the former. Concentration on the Soul gives knowledge of it" (Ch. III, S. 35, Patanjali's Yogasutras).

The above aphorism means that the mind or Chitta (Satva) being material, is totally different from God or Soul, which is immaterial, and anything material can only be an object of enjoyment as it cannot enjoy itself. The Soul can enjoy a thing when it attaches itself to mind, which is the medium between the object and the Soul. Hence when a student or a seeker wants to know or realise the Soul, then he must rise above the mind, and concentrate on the Soul only.

Hitherto we have studied the body and the mind. Now we want to study if possible the Soul (Psyche) which the Western psychologists also wanted to probe into, but could not as they could not agree on what the Soul is. Parapsychologists have however tried to approach it to a certain extent, but their study is incomplete. Western metaphysics too does not help us much in our inquiry. Here Yoga steps in, and promises us that if we can fully control the mind (chitta), and stop its working for some time, then only we can realise the Soul (Ch. I, S. 3). For according to Yoga and Vedanta (V. 42, Ch. III, Geeta) Soul is above the mind's plane, and when we transcend the mind, we merge ourselves in the Soul, as there remains no other entity then. And as the microcosm and macrocosm are essentially the same, knowledge and expe-

rience of the human Soul is identical with that of the cosmic Soul. This in a nutshell is the Yogic theory and practice of Self-Realisation. It is called Mysticism in the West. Some Western scholars have tackled this problem in a similar manner. For instance, Dr. Johnson says in his *Imprisoned Splendour:* "But always behind the things known has been the Knower . . . the seer . . . the self, whose very nature is consciousness. Man discovers it not as a result of thought or cogitation but as a completely convincing fact of *immediate experience,*—this is Mystical experience" (p. 299). Kathopnishad says the same.

MYSTICISM

It is very interesting to see how mystics use the same language, the same expressions, in describing Reality as "dimmed for us by many obscuring screens". Dr. Johnson quotes poet Browning's lines from his *Paracelsus,* which sound as if they are a paraphrase of Patanjali's "removal of the screens, hiding the light —प्रकाशावरणक्षयः ततः क्षीयते प्रकाशावरणम्" (S.42, Ch. III). Dr. Johnson says, "In mystical experience, some screens become more transparent, and in the profoundest experience the sense of separateness, of individuality, is to a great degree lost. Known seems to merge with the Knower. The Atman is the Brahman". Miss Underhill in her *Essentials of Mysticism,* also observes: "The central fact of Mystic experience is an overwhelming consciousness of God, and of his own soul. . . . a personal self capable of communion with Him, with a living Reality capable of response, which demands and receives from him (mystic) total self-surrender (P. 4). This sense of a double movement is found in all great mysticism." As self or God-Rea-

lisation easily and usually occurs in Samadhi or trance, she discriminates, like Dr. Behnan, between pathological (hypnotic) trance and ecstasy on the one hand and the mystic trance and ecstasy on the other, prescribes its acid test as the genuine 'spiritual transcendence,' "when the mystic participates in the creative energies of Divine nature" (P. 23).

GALAXY OF SELF-REALISERS AND MYSTICS

But after all this is said and done, the question is, have any fortunate seekers experienced and realised it? Yes, say Vedanta, Yoga and Mysticism. And in India, there were and are many religious saints and yogis, like Ramkrishna Paramahansa, Vivekananda, Ramteerth, Aurobindo Ghosh, Raman Maharshi, Tembe Swami, Lahari Mahashaya, Yukteshwar, Yogananda (of the California Ashram), and several others, who have not only experienced this self-realisation but also enabled their disciples to experience it. And now we shall humbly try our best to test their claims to convince ourselves once for all, that we are not running after a mirage.

REALITY AND NATURE OF MYSTICAL EXPERIENCE

The modern Indian mystic, the late Dr. R. D. Ranade, M.A., D.Litt., has quoted in his *Constructive Survey of the Upanishads,* some signs and symbols (selected from the *Shvetasvatar,* and the *Brihadaranyak Upanishads*), which the ancient sages thought to be the harbingers of Self-Realisation. Even at present, visions of the flood of light and sonorous voices coming from within are similarly thought of by European and other mystics also. But, as the *Mundak and Katha Upanishads* say, without God's

grace, self-realisation is not possible—यमैवेष वृणुते तेनैव लभ्यः". Concerning the nature of this mystical experience, Dr. Ranade says in his *Pathway to God* (p. 2) that it is a direct, immediate and intuitive apprehension of God. And as its direct and objective result is the flowering of intellect, and emergence of intuition he exemplifies it by saying that "all mystics from Shankar to Jnaneshwar have produced greatest intellectual works." But sometimes these mystic saints are not satisfied with merely having His vision (दर्शन). They demand to touch His feet (स्पर्शन) and converse with Him if possible. These sensory perceptions are the positive proofs of their experiences, and explode all the theories of the doubting Thomases who say that mystical experiences may be hallucinatory. This experiencing of a personal God is described in a separate chapter (XII).

Paul Brunton has also said in his *Wisdom of the Overself:* "When meditation is rightly done, there is a response from the Overself. God appears to him (mystic) in the way he understands, and can recognise, and becomes a guarantee of his visit". However these visions vary with beliefs, environment, expectancy, education and outlook, e.g. Jesus to Christians, Krishna to Hindus, etc. It is not an illusion" (pp. 248, italics mine).

In this connection, one of the eminent British philosophers, Joad, says in his *God and Evil* (p. 358): "The claim of the mystics to make direct contact with this level of Reality, may be allowed. The mystics' reports vary, some asserting universal impersonal consciousness, others a personal God ... On balance, evidence seems in favour of the latter...and if we accept the latter, the values (Truth, Goodness,

Beauty) are probably to be regarded as aspects of God's personality, modes under which he permits himself to be known". "It is probable", he continues, "that He has from time to time created or caused to appear specially gifted individuals to give conscious expression to His purpose...These are the religious teachers and mystics, the repositories of original moral inspiration and spiritual vision".

SOME FAMOUS YOGIS AND MYSTICS

(1) *Vivekananda*

Having said so much about the reality and nature of the mystical experience, let us now illustrate it with the actual experiences themselves from the lives of some of the prominent, ancient and modern mystics. I select Swami Vivekananda to begin with, who was first an agnostic, and ended as a perfect mystic. Vivekananda describes how he was terribly frightened by his first experience which, by its suddenness, he could not properly appreciate. But on another occasion he requested his Guru Ramakrishna to favour him with God-realisation, and the latter agreed.

The Guru came quietly in Samadhi (a semi-conscious state) and touched him.* Romain Rolland describes the incident thus: "Again a spiritual tornado swept him. All at once, everything was changed in

* Romain Rolland says regarding these 'touches'. "For scientific men, who study psycho-physiological problems, it is noteworthy that these 'touches' which provoked in the subjects concerned immediate experience of changed conditions, were nearly always (if not always) produced when Ramkrishna was in a state of semi-consciousness or of complete hypnosis". This fact, it seems to me, is another proof of the 'emanations' or rays, influence, flowing from the operator to the subject, described in the last chapter.

Naren's (Vivekananda's original name) eyes. He saw with amazement that nothing existed but God. He went back to his home. All that he saw, touched, ate was God. He stopped doing anything, intoxicated by Universal force. His parents became anxious and thought he was ill. He remained in this condition for some days. Then, like a scene, this dream—samadhi state—vanished. But its remembrance remained with Naren as a foretaste of the Adwaitic state (monism) and he never afterwards allowed himself to deny its existence. (P. 273 *Ramakrishna the Man-God* by Romain Rolland, Vol. I).

But Vivekananda was always thirsting for the privilege of tasting the highest bliss of the Nirvikalpa Samadhi (Union with Reality or God). When the life of Ramkrishna was ebbing, the disciple was often urging his master to allow him that privilege. But Ramkrishna did not grant his request. However, Swami Shivananda one day saw Vivekananda in that blissful state. When Naren returned to the outward consciousness and came to the master, the master said to him: "Well now do you understand? This the highest realisation will henceforward remain under lock and key. You have the Mother's work to do. When it is finished, she will undo the lock". Naren replied, "Master, I was happy in Samadhi. In my infinite joy, I had forgotten the world. I beseech you to let me remain in that state." "For shame!" cried the master. "How can you ask such a thing? You wish to stay absorbed in personal joy like an ordinary man...This realisation will become so natural to you, by the grace of the Mother, that in your normal state, you will realise the One Divinity in all beings. You will do great things in the world. You will bring spiritual con-

sciousness to men, and assuage the misery of the humble and the poor" (P. 281).

(2) *Aurobindo Ghosh*

The mystic experiences of Sri Aurobindo Ghosh, India's greatest modern Yogi, are given in an unpublished letter sent to Aldous Huxley by him. A disciple of his quoted it in the *Times of India* (2-1-1951) and from it I take the following excerpts.

"At the same time, an experience intervened. Something else than himself took up his dynamic activity and spoke and acted through him, but without any personal thought or initiative. What this was remained unknown until Sri Arvind came to realise the dynamic side of the Brahman, the Ishwara, and felt himself moved by that in all his Sadhana (spiritual efforts) and action."

Aurobindo too had his visions of God, many years before this, when he was in jail, as an accused, charged with conspiring to overthrow the British Government, in the Alipore Bomb Case. And when he was acquitted and released, he referred to them in his Uttarpara speech, published in the *Karmayogin* his own newspaper, in 1909. I quote some passages from it here:

"When the case opened in the lower court and we were brought before the magistrate, I was followed by the same insight. He (God) said to me, 'Look now at the magistrate...at the prosecuting counsel'. I looked and it was not the magistrate whom I saw. It was Vasudeo (another name for Lord Krishna) who was sitting there on the bench...The prosecuting counsel was Shri Krishna...It was my lover and friend, who sat there and smiled ..." "In the

communion of Yoga", Aurobindo continues, "two messages came. The first message said, 'I have given you a work, and it is to help to uplift this nation. Before long, the time will come when you will have to go out of jail. I have called you to work...I give you the Adesh(mission) to go forth and do my work.' The second message came, and it said: 'Something has been shown to you in this year of seclusion, something about which you had your doubts, and it is the truth of Hindu Religion which I have now revealed to you....I have given you proofs within and without you, physical and subjective, which have satisfied you. When you go forth, speak to your nation always this word that it is for Sanatana Dharma, Eternal Religion, that they arise' " (P. 15).

(3) *Dr. Bucke*

A profound mystic experience of Cosmic Consciousness is described in his book named *Cosmic Consciousness* by Dr. R. M. Bucke, who was a professor of Mental and Nervous Diseases at Western University, London, Ontario (Canada), and President of the Medico-Psychological Association. When the experience occurred, Dr. Bucke was in a state of quiet, almost passive enjoyment. And then "all at once.... he found himself, wrapped around, as it were, by a flame-coloured cloud. For an instant, he thought of fire—some sudden conflagration in the city. The next instant he knew that *the light was within himself.* Directly afterwards, there came upon him a sense of exultation....joyousness....intellectual illumination quite impossible to describe. Into his brain streamed one momentary lightning flash of *Brahmic splendour* which has ever since lighted his life".

"Like a flash, there is a vision in outline of the meaning and drift of the Universe...He sees and knows that the cosmos....is in very truth a living presence....the life in man is eternal as all life is... that the soul of man is as immortal as God is." (Italics mine. *Imperisoned Splendour,* P. 310-11).

Yogananda of the California Ashram decribes a similar experience of 'Cosmic Consciousness' in his book *An Autobiography of a Yogi* (Ch. 14). I cannot quote the whole chapter for want of space, but will only cull out a few sentences from it. He says: "Shri Yukteshwar (his Guru) struck gently on my chest above the heart. My body became immovably rooted....breath was drawn out of my lungs as if by some huge magnet...soul and mind lost their physical bondage, and streamed out like a fluid piercing light from my every pore. The flesh was as though dead...Identity was not confined to the body...An oceanic joy. The spirit of God, I realised, is exhaustless bliss. His body is countless tissues of light. The entire Cosmos gently luminious, glimmered within the infinitude of my being....Blissful Amrit (nectar) pulsed through me with a quick-silver-like fluidity.

"My Guru was standing before me. I started to drop at his feet in gratitude for the experience in cosmic consciousness (Samadhi) which I had long passionately sought" (Pp. 128-9).

Amongst the Mahomedans, the Sufi sect has a mystical tradition. James gives Al-Gazalli's description of his Samadhi and his mystical experience from the translation of his autobiography: I take a few sentences from his *Varieties of Religious Experience* (P. 395).

"The science of the Sufis aims at detaching the heart (mind) from all that is not God, and at giving to it for sole occupation the meditation of the divine being. During one solitary ecstasy things were revealed to me which it is impossible to describe. I recognised for certain that the Sufis are assuredly walking in the path of God....the end of Sufism being total absorption in God. From the beginning, revelations take place (and) the Sufis see before them, whilst wide awake, the angels and the souls of the prophets. They hear their voices and obtain their favours."

While dwelling on Mysticism, Prof. Pratt says: "Its two prominent aspects are emotion and cognition. Feeling is crystallised about some central idea, some intellectual certainty. The truth comes to him (mystic) as an 'immediate intuition of reality'. Intense love will tend to make God more personal. Impersonal God seldom goes with emotion ... mystical exercises of Atheist Buddhists led to trance rather than joyful ecstasy" (P. 349, *Religious Consciousness*).

MILDER FORMS

We can also find its milder form in H. G. Wells's statement in his *First and Last Things*. He says: "At times in the silence of the night, and in rare lonely moments, I come upon a sort of communion of myself and something great that is not myself. It is perhaps poverty of mind, and language obliges me to say that this universal scheme takes on the effect of a sympathetic *person*, and my communion a quality of fearless worship. These moments happen, and they are the supreme facts of my religious life to me. They are the crown of my religious experience" (P. 60).

Pratt rightly says: "Milder forms may be practicable for any one. But intensive forms are not for all, because somewhat congenital uncommon disposition is essential for it" (P. 366).

Lord Tennyson had had similar experiences which he has described in his poem, "The Two Voices" and in a private letter to Mr. Blood, which James has quoted in his *Varieties of Religious Experience,* (P. 374).

In his letter, the poet says: "A kind of waking trance—this for lack of a better word—I have frequently had, quite up from boyhood, when I have been all alone. This has come upon me through repeating my own name to myself silently, till all at once, individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state but the clearest, the surest of the surest, utterly beyond words—where death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said that the state is beyond words?" This was Samadhi indeed.

Prof. Tyndall, in a letter, recalls Tennyson saying of this condition: "By God Almighty! There is *no delusion* in the matter. It is no nebulous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind".

Tennyson's mystical experiences are important from another point of view. He had them from 'boyhood'. This very fact verifies Patanjali's aphorism that some fortunate individuals are 'born' mystics—जन्मौषधिमंत्रतपः समाधिजाः सिद्धयः। (Ch. IV, S. 1).

SOME EXTRAORDINARY POWERS

In some very interesting cases, we find that after the union with the God-head, the mystics attain intuitively, and all at once, full kowledge about certain Divine and wordly things also. This illustrates Patanjali's aphorism partly (तारकं सर्वविषयं सर्वथाविषय मक्रमंचेति विवेकजं ज्ञानम्—S. 53, Ch. III). This means that this discriminatory knowledge extends at the same time to all objects, under all conditions, and leads to Liberation. In Ramkrishna Paramhansa, St. Ignatius and Boehme, we find emergence of such knowledge. About St. Ignatius, it is said: "A single hour of meditation at Manresa taught him more truths about heavenly things than all the teachings of all the doctors put together could have taught him . . . One day in Orison, he saw in a distinct manner the plan of divine wisdom in the creation of the world." 1349

About Jacob Boehme, we are told that at the age of twentyfive, "he was surrounded by *divine light*, and replenished with the *heavenly knowledge* in so much as going abroad into the fields to a green at Gortizt, he there sat down, and viewing the herbs and grass of the field in his inward light, he saw into their essences, uses and properties, which were discovered to him by their lineaments, figures, and signatures". Later on the author quotes Boehme's words, "In one quarter of an hour, I (Boehme) saw and knew more than if I had been many years together at an University. For *I saw and knew the being of all things*" (P. 401, James's *Varieties of Religious Experience*). This sudden illumination in Samadhi exemplifies Patanjali's S. 35, Ch. III—ततः प्रातिभ श्रावणवेदनादर्शास्वाद वार्ता जायन्ते। The Sutra means "Intuitive and Supersensuous knowledge flows through all the senses

of the Yogi." And this is one of the sure tests of Samadhi, which can thus, not only subjectively but even objectively, be tested, as the mystic can be examined by others for his wordly knowledge. Dr. Ranade has given many examples of it in his *Pathway to God* (Part I, Ch. 5). He quotes the songs of the blind poet Surdas, who says that he could see God, and was shown everything—अंधेकु राव कुच दरसाई. On this Dr. Ranade remarks: "When we shut all the sense organs to outer perceptions, then probably by proper meditation on God, and by His Grace, internal senses open, and we are able to perceive, hear and speak things, which it would be ordinarily impossible for human beings to do (P, 200, Ibid). James also expresses similar opinion about this fact. He says: "Mystical states break down the authority of the non-mystical or rationalistic consciousness based upon the understanding, and the senses alone. They show it to be only one kind of consciousness. They open out the possibility of other orders of truth...The records show that even though the five senses be in abeyance in them (mystics), they are absolutely sensational in their epistemological quality" (P. 414-415). Miss Underhill taunts the unbelievers by saying: "It is really as impossible for those who have not experienced a voice or a vision to discuss them as it is for stay-at-homes to discuss battle-fields (*Mysticism,* P. 334).

BLISSFUL UNION WITH GOD

But the crowning achievement of mysticism is the mystic's experience of his oneness with the Almighty. And this experience of identity is universal, irrespective of time, space, country, caste, creed, colour, and

religion. We find it declared thousands of years ago in the Upanishads, in the famous epigrams, अहं ब्रम्हाऽस्मि—I am the Brahman and तत्त्वमसि—thou that art that. Buddhists, Mohamedans, Christians and others voice the same ideas in their own languages. Miss Underhill stresses the same point when she says: "Mystic's final attainment is deification, utter transmutation of Self in God". And she gives one apt simile of a bright flaming piece of iron. "Iron remains iron, fire remains fire, but penetrates iron, stripping off I-hood, me and mine".

The mystic's self-absorption in God reminds the earnest seeker that if this is the *summum bonum* of life, and a veritable blissful state, then he should not be stewed in this wretched duality and multiplicity, which shackle him down to this miserable world. He then begins to lose all attachment to the fleeting sensual pleasures, though he must to some extent rely upon the senses for his everyday life and business. For he cannot live in the mystic state forever, so he begins to live in two worlds, sensuous and supersensuous, when he treads on the path of mysticism. Undoubtedly the other world is extremely difficult to enter, but try he must someday, and pursue his efforts relentlessly, if he is to succeed in it. Here at this point the pestering multiplicity and duality remain in abeyance like the senses, and even the I-hood, ego, individuality, begins to fade away.

INDIVIDUALITY AND PERSONALITY

Here by the bye I wish to make clear the distinction between individuality and personality. Many people have not a very clear idea about them, and they confuse the two together. This distinction is

specially important from the view-point of the astral, or subtle body to be discussed in the next chapter. 'Personality' is very broadly described by Myers in his *Personality of Man and its Survival after Death* (P. 21). Therein he says: "I regard each man as at once profoundly unitary and almost infinitely composite.....polyzoic, and perhaps polypsychic in an extreme degree, but also as ruling and unifying that organism by a *soul* or *spirit* absolutely beyond our present analysis—a soul, originated in a spiritual environment, which while embodied, subsists in that environment, which will still subsist after the body's decay. Tyrrell similarly described 'Individuality' in the same strain in his Myers Memorial Lecture on *Apparitions,* quoted by Dr. R. Johnson in his *Imprisoned Splendour* (Pp. 334-5). Tyrrell says: "They (the mid-mind-levels) show this I-ness quality ... as something which can be present in degree. In the personality, the mid-level centres possess in some degree both the qualities of self-hood and of otherness from Self; and it looks as if the higher we go in the personal hierarchy, the more self-hood we find, and the less otherness." Like-wise both Dr. Radhakrishnan and Dr. Johnson agree in saying that "our real self is the supreme being which it is our business to discover and consciously to become, and this being is one in all" (*Eastern Religions and Western Thought,* P. 32). Boiled down, it comes to this that Individuality is more lasting than personality. Personality is confined to one life-time only, while Individuality may extend to several lives or re-incarnations of the same individual. Personality denotes all the traits of the personal character and bodily form and functions, while in individuality, the ego is the very core of

them all. Personal traits and qualities are mere accretions, acquisitions, useful or otherwise, for one lifetime only. They are shed when the body dies, but individuality persists so long as it has not paid off the old scores of Karma and is not finally merged with the Infinite. Individuality may thus be considered as the thread on which several personalities may be strung.

But the substratum for both the individuality and the personality is the same, viz. the ego, the individual soul. So long as individuality lasts, the seeker may be said to be playing the game of hide-and-seek, or touch-and-go. But when the everlasting merger of the individual into the Infinite occurs, there is no duality, no individuality, and no personality. All is one, and one is all.

KNOWLEDGE BY BEING

Theoretically, also, we come to the same conclusion. For, so long as we study problems other than the self, we have to be in duality. There is subject-object relation then. The seer and the seen, the knower and the known or knowable remain different. But when we begin to study the I-hood or ourself, then this relation no longer holds true. For now the subject, the knower, is pursuing the object, the known, i.e. himself. The object itself becomes the subject. Here duality ends, and in the language of Bergson, becoming becomes the being. In practice, for example, our emotions can be studied fully by experiencing them, by being emotional. We cannot study love or hate or anger, unless we love, hate or become angry with someone. This is what is called 'knowledge by being' or अपरोक्षानुभूति i.e. 'direct experience'. Vedantists also say that "one who knows Brahman becomes

Brahman himself"—ब्रह्मविद्ब्रह्मैव भवति. Kathopanishad therefore declares that the Atman or Soul cannot be studied in classes, or by intellect or by hearing hundreds of lectures (नायमात्मा प्रवचनेन लक्ष्यः न मेधया न बहुना श्रुतेन). The reason is that mind and intellect are born of the soul, and are its parts or aspects only. And an aspect or a part cannot know the whole. Hence Patanjali says, "All thinking must cease to have a glimpse of the Reality or Soul"—निर्विचार वैशारद्ये अध्यात्म प्रसादः (S. 47, Ch. I). And as this knowledge flashes suddenly, without any effort, it is called 'intuitive' or प्रातिभ. This 'knowledge by being' comprehends the 'wholes' and hence Patanjali's aphorisms प्रातिभाद्वा सर्वम् (ज्ञानम्) (S. 33, Ch. III) and ऋतंभरा तत्र प्रज्ञा (S. 48, Ch. I).

INTUITION

Here a word must be said about the distinction and superiority of Intuition over the intellect. Myers has shown in his chapter on 'Genius', how child-prodigies could surpass and dazzle all the intellectual giants of their age. He quotes Archbishop Whately's self-experience thus: "There was something peculiar in my calculating faculty. It began...between five and six, and lasted about three years. I soon got to do the most difficult sums in my head, for I knew nothing of figures beyond numeration. I did then sums much quicker than any one could on paper, and I never remember committing the smallest error. When I went to school...I was a perfect dunce at ciphering and have continued so ever since" (P. 54). Myers also quotes the example of Prof. Saford who, when he was ten, could do in one minute a multiplication sum

whose answer consisted of 36 figures! Later he too lost this faculty.

Dase's example is still more startling. Myers writes: "He (Dase) was singularly devoid of mathematical grasp. Yet (due to his intuition) Dase got a grant from the Academy of Hamburg for mathematical work and in twelve years made tables of factors and prime numbers for the 7th and nearly the whole of the 8th million. He may thus be ranked as the only man who has ever done valuable service to mathematics without being able to cross the Ass's bridge" (P. 55).

These three instances show the enormous difference between 'Intuition' and intellect. Intuition is thus really a Yogic power, unconsciously emerging and ending in some lives, even in childhood.

Dr. Radhakrishnan has said in his *Idealist View of Life:* "It is knowledge by being and not by senses ...the object is seen as a part of the Self." Yoga calls it Samapatti (समापत्ति). And as this covers the whole field of the object, it is all-comprehensive, in the words of Patanjali, सर्वविषयं सर्वथाविषयम्.

SAMADHI IN ART

Every man has, sometime in his life, this blissful experience e.g. when he loses himself in admiring a beautiful picture or sculpture like the Taj Mahal at Agra, or the gorgeous, magnificent snow-clad peaks of the Himalayas, or the symphony, cadence, and melody of the music of Balgandharva or Paluskar Senior, or the rapturous poetry of Kalidas or Shakespeare or the innocent joyful smile of an infant, or the ravishing glance of a beautiful, coy maiden. It is true that, unlike the Yogi's bliss, it is short-lived and

beyond our control. But it is sufficient to lift us on the supersensual plane, from which alone we can enjoy it. As Hegel has said, "Beauty is merely the spiritual, making itself known sensuously". Underhill rightly says that Religion, Pain and Beauty take us right to the door of the mystical and the Absolute. And someone has rightly said that 'Art is common man's Yoga.' Tagore has said somewhere—perhaps in *Sadhana*—that 'Beauty is Nature's signature upon a thing'.

ANOTHER METHOD OF SELF-REALISATION

Here another method of Yogic Self-realisation can be appropriately stated. It is contained in one word प्रतिप्रसवः in the last aphorism of the 4th chapter. This word means recession, going back to the source, by inductive method. The principle is that if Yogi's consciousness penetrates the bodily sheaths one by one, the Yogi can withdraw himself to the Soul or the Reality—his final destination. This is what Patanjali means by प्रतिप्रसवः in his aphorism (34, Ch. IV) पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यम् स्वरूपप्रतिष्ठा वा चितिशक्तिः। It means that Absolute Liberation or Reality dawns when, everything being attained, no purpose is left for matter and its properties to evolve. So they resolve themselves into their source (Self) in the reverse order and the Self then stays in its native state. Karma Yoga and Bhakti Yoga also come to the same conclusion. Although at first they emphasize full activity in duality, ultimately they have to fall back on self-surrender —ईश्वरप्रणिधान or total dedication to and merger in God.

Hitherto we have tried to go to the root source of the individual and the universal soul by both

scientific and logical methods, and we find that we reach to the ultimate unitary principles of cosmic energy in both. But, here, we come across some differences of opinion in the Indian schools of thought. Some like Shankar accept and teach monism with all the fervour of a missionery. Others like Ramanuj advocate qualified monism; while the Vallabha and Nimbarka schools preach full dualism. These differences can, as said before, be explained from the planes and grades from which these authorities speak. But whatever the differences, they all agree on one omniscient, omniprevalent and omnipotent Reality. Some say we are that, while others say we are of that, chips of the same block, or sparks of the same fire, the ultimate principle is the same in the whole cosmos, full of creative, vibrant energy, wisdom and bliss (सत् चित् आनंद). And that is enough for us—worldly men and women—, to rely upon. For, do we not use heat, light and electricity without knowing their true nature? Physicists themselves are undecided about their essence. But all the same, they and we do not refuse to use those forms of energy. Similarly, though philosophers and mystics wrangle among themselves about the true nature of Reality, we ordinary people should be content to know, worship and if possible to merge ourselves into the one Almighty God, agreed upon by all the schools of thought.

SURE TEST OF MERGER IS SIDDHI

And here the seeker, after his temporary merger with the Infinite, can test for himself whether his union is truly or imaginarily effected. And that test consists in the full blossoming of his potential energy. Just as the Almighty has the powers of omniscience

सर्वज्ञातृत्वम् and omnipotence सर्वभावाधिष्ठातृत्वम्, so the Yogi too, after his union with the Reality, must be able to wield similar powers to some extent at least. Theoretically, an individual soul, being a part and parcel of the Universal Soul, has, and must have, these powers in himself, although latent. Yoga practices enable the Yogis to realise these potential energies into practice. Evolution has already yielded us proofs of these powers, very cogently described by Dr. Sinnott in his *Biology of the Spirit* (1956), 2nd Chapter. For the very theory of evolution, according to him, is based upon the fixed goal, and powers of adjustment with the environment for its fruition. These very powers, lying latent and slowly active, blossom fully in the perfect Yogi and are at his command. Even on the lower plane of Psychology, we have seen that hypnotists can create blisters on the body by suggestion only. Psycho-therapists effect marvellous cures by the same means. On the higher Yogic plane Drs. Carrell, Le Beck and Brunton have shown conclusively that even hopeless cases of diseases like Tuberculosis and Cancer, are cured by faith and prayer. Stigmata are produced on the mystic's body in his ecstasies. All these are instances of changes, occurring, even in another's body, due to concentrated desires, which are called suggestions. In psychokinesis, we find the mind moving inanimate objects at a distance. Dr. Evans Wentz and Dr. Alexander Cannon have actually seen a Tibetan lama putting in, and taking out, life in a body dead for all practical purposes. All these are instances of immediate creation and destruction easily practicable for the Yogis. And in instant healing and cures of hopeless diseases, we see that the effects can be even permanent. Similarly Yogis can materialise and

dematerialise themselves and travel anywhere in the world. These verified instances and events exemplify the powers of omnipotence—सर्वभावाधिष्ठातृत्वम्–mentioned by Patanjali in his Sutras. And they show that a full-fledged Yogi can draw upon the soul's creative and destructive energy according to the needs of the situation. What then can be more convincing than these positive proofs of the highest powers coming to him by the Yoga, when he merges himself into the Infinite, that he can bank to some extent at least upon his powers of creation and destruction?

UNCONSCIOUS GOAL-SEEKING

These powers are used by the Yogi voluntarily but rarely for moral exigencies. And they are and can be objective if the Yogi so wishes. But what about the apparently unconscious creation and destruction of thousands of bodily cells daily? Is not the same power used unconsciously but slowly by the individual soul for some fixed purpose? This purpose may not emerge into the consciousness of the ordinary individual. But can we therefore say that all these processes are going on blindly without any plan and purpose, when we see all the involuntary physiological functions being carried on in the body for a set purpose, and in complete harmony and order? We cannot say that some known bodily functions are going on for a set purpose and others not. So we must postulate, like Dr. Sinnott, some purpose, goal and objective behind all the bodily phenomena. And this purpose is known to the Yogis if they concentrate and contemplate on it. To postulate no purpose violates the ordinary laws of causation and energy. For, according to Freud, and McDougall, "Causative energy,

once directed towards a particular goal, continues to work towards it subconsciously so long as the goal is not attained" (P. 226, *Abnormal Psychology* by McDougall). The subconscious mind or soul knows the goal, according to Patanjali's Sutra (18, Ch. IV). Dr. Osty, in his *Supernormal Faculties of Man* (P. 185) and Sir Oliver Lodge, in his lecture on *Rationality of Survival,* say the same thing, that the whole organism is subconsciously working towards it. And here comes the theory of the Law of Karma and Reincarnation, which alone rationally explains the unexpected and unexplained ups and downs, joys and sorrows, of life (vide Sutras 2 and 9, Ch. IV). The goal is set according to the good or bad deeds of the previous lives of the man. Without some such hypothesis, we cannot explain the sufferings of the innocent and the luxuries of the wicked. The theory of blind chance does not satisfy reason, and moreover it violates the Law of Causation. For we see the law of 'Life from Life' in biology and of 'Life to Life' in parapsychology and mysticism, as Miss Underhill points out in her *Mysticism.*

CHAPTER VIII

'LINGA DEHA' (SUBTLE ASTRAL BODY)

"As there is childhood, youth and old age in the body of an individual so is the change of another body"—*Geeta.*

Hitherto we have seen that Yogic powers can be acquired by the Yogis by following certain Yogic practices prescribed in the Yoga-science. But sometimes we see such powers cropping up in childhood, e.g. in child prodigies or child Yogis, or coming suddenly in the lives of some adults, who had never done anything to attain them. In the case of child Yogis, we cannot even imagine that these children could have any intention to get them, much less to strive for them. The same can be said about those who have suddenly got the powers without the least intention and least effort.

REINCARNATION HYPOTHESIS

The question then is, whence do these powers emerge in childhood? Or in adults in some cases? No satisfactory answer seems possible unless we assume the hypothesis of reincarnation. Geeta and Yoga Sutras* say that these gifted children or adults get them as an inheritance from their past lives. Chance or nature's freak, does not satisfy our reason. Elsewhere I have shown how insignificant is the role of chance

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* तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकम्— He inherits his intellect charged with these powers from his previous body (Ch. IV. 43). Karma, fulfilled in present and past lives, is rooted in afflictions. क्लेशमूलः कर्माशयः दृष्टादृष्टजन्म वेदनीयः (S. 12, Ch. II). So long as the root is present, Karma creates rebirth, governs its fulfilment, and duration.

in such matters—one in a million. So let us admit, temporarily at least, the Vedantic hypothesis that they must have striven for them in their previous lives. The universal law of causation on this plane of existence requires adequate energetic efforts to achieve certain results. Here expert opinion of Lord Krishna and Patanjali who remembered their previous lives, is on our side. The *Brihadaranyaka Upanishad* also gives support to this hypothesis (4.4.3).

But this hypothesis requires four assumptions on our part: (1) Individual's previous life and efforts done in it for getting these powers, (2) Continuation of their impressions on the subtle astral body already referred to in Ch. IV, irrespective of time and place as per Patanjali's Sutra,* (3) Interim discarnate existence for a certain period in the subtle body of the same individual after death, (4) His subsequent birth in a family and place conducive to the working of the potential energy of the impressions carried with the astral body. Let us see, in this and the next chapters, if these assumptions can be substantiated by some solid evidence of facts. We take the question of the astral body first, as it is the repository of the past and present life's impressions of Karmas on it, and as it is more stable and lasting than the physical body.

SPIRIT, SOUL AND SURVIVAL

Parapsychologists are now driven to accept some immaterial element in our physical bodies. Myers first

* जातिदेशकालव्यवहितानामप्यानंतर्यं स्मृति संस्कारयोरेकरूपत्वात् (S. 9, Ch. IV)—Impressions of past lives continue even though separated by race, space and time, there being identification of memory and impressions of desires and of efforts done to fulfill them.

identified it, as the Soul, Spirit or subliminal Self. Freud and others psychiatrists named it as the un- sub- or co-conscious 'mind'. Dr. Rhine, in his latest book, *New World of Mind*, has the boldness to call it *Spirit*. He has emphatically said in it that there is an extra-physical element in man (P. 194). This element "is a reality or influence or factor that can best be understood by everyone as the human *spirit*" (P. 176). And while denying all the while that he is a spiritist or spiritualist, he is compelled to admit that the "study of Psi-faculties, gives support from science itself for the concept of a *spiritual force* in man" (P. 181). Besides, he frankly admits that these Psi-faculties "suggest some degree of *separability of mind from body* at least in function" (P. 20). This finding makes survival logically possible. Furthermore "any sort of Spirit agency would obviously have to depend on Psi as a method of operation" (P. 272). During the last seventy-five years, many distinguished scientists, like Eddington and Jeans, and many psychiatrists have as shown in previous chapters come to the same conclusion as Dr. Rhine. In fact, the whole record of nearly three generations, of the Psychical Research Societies all over the world bears eloquent testimony to it, and raises it from the status of mere hypothesis to that of a fully established scientific fact.

PSYCHOLOGISTS' CONFUSION

As to the nature and name of this immaterial spiritual element in the human body, there is as shown before much difference of opinion about it. Some call it 'mind', others, like Myers and James, call it 'spirit', 'self', or 'Soul'. But, we must remember that 'mind',

on the one hand, and Spirit, Soul, or Self on the other, are not co-extensive at least in Indian philosophy, and even in popular language. In fact, Spirit or Soul creates mind, intellect and all the mental faculties. As the western scientists and philosophers have no background of the principle of Re-incarnation in their philosophy, that philosophy is devoid of appropriate terms to distinguish the subtle bodily elements from one another. Moreover there is a good deal of difference of opinion about the existence of Soul or Spirit amongst the scientists and psychologists. So to avoid any conflict, psychologists are tempted to make the term 'mind' connote far more than it used to do in the past. Some of them therefore saddle 'mind' with all spiritual faculties such as consciousness, immateriality, separability from the body, survival after death, ability to manifest in human forms, multiple personalities, even omnipotence, omniprevalence and omniscience—in fact every power which we attribute to the Self, Soul or Spirit. Hence they indiscriminately use Mind, Self and Soul for one another as can be seen in their habit of saying sub-conscious 'mind' or sub-conscious 'Self'.

VEDANTISTS' IDEA OF SUBTLE BODY (LINGA DEHA)

Sankhyas and Vedantists in India have broadly stated that the gross physical human body is composed of Solid (Prithvi), Liquid (Apa), Gaseous (Vayu), elements, with Energy (Tej), Space (Ether, Akasha) and invisible, but more lasting elements like mind, intellect, ego and soul. The Vedantists say that when the physical human body dies, and is cremated or otherwise disposed of, the gross elements alone are re-distributed in nature. But, the finer and longer last-

ing elements including Westerners' scapegoat—mind—go with the more permanent subtle body in their still finer invisible forms (called Tanmatras of the gross elements). As told in Ch. VI, this longer lasting subtle body always exists in the physical body. Like electrons, protons, neutrons and positrons, the tanmatras interpenetrate every atom of the subtle and the physical bodies. The Vedantists were compelled to assume this because they sometimes found that this potential subtle counterpart of the human body, though invisible, makes its individuality felt by Spirit communications, and sometimes by fully physical identical 'materialised' human form after death. So they had to assume that the form and frame of the body is always intact in the subtle body. This can be better understood if we refer to the science of Embryology. That science tells us how the genes and chromosomes in the mother's fertilised ovum, visible only through a very powerful microscope, represent and potentially retain the form and features of the parents in the child's body. And if we accept the proof of embryology, why should we hesitate to accept similar proofs of the subtle body, which is likewise actually seen by the sensitives and some theosophists? Moreover, it is proved by actual materialisation, oftentimes seen in a seance room, and solemnly testified by distinguished scientists, like Sir William Crooks, Sir Oliver Lodge, Dr. Osty, Baron Schrenck-Notzing and several others.

About the number of elements of this subtle body there is much difference of opinion. But all agree in saying that this subtle body stores all the impressions of all the activities in all the past and present lives, just as the sub- or un-conscious mind of the Western

psychologists is credited by them to preserve the impressions of all the events in the present life. These can be revived under hypnosis. Dr. Cannon has, in over a thousand tested cases, proved that under hypnotism the subtle body too carries the impressions of previous lives (vide *Power Within* P. 176). In this connection, I may here refer to another hypnotic experiment, described by Morey Bernstein in his recent book, *Search for Bridey Murphy,* pointing not only to the existence of the previous life, but of a subtle body with its stack of impressions of events in that life. It has been assailed on theoretical grounds by many critics, I know. But we can at least say that there is some positive evidence about the post-mortem existence of some sub-stratum, like the subtle body in our physical mortal form. Without it, we cannot account for Dr. Cannon's and Bernstein's experimental evidence.

INVISIBLE HUMAN KINGDOM

Indian Vedantic philosophers have (as shown in Chap. IV), described two higher and still longer lasting subtle bodies also: Karan (Causal) and Maha Karan (ultra-Causal) bodies. I shall not deal with them here in detail, because what I say here about the Astral body applies *mutatis mutandis* to these higher invisible bodies also. And once the existence of one such subtle body is proved beyond doubt, the existence of these higher bodies needs no separate proofs as the same arguments and tests apply to them also. Moreover their life-spans are, compared to our time scale, spread over so many hundreds and thousands of years. Prof. Hilprect's fully realised dream records an event of 3,500 years ago (Myer's *Human*

Personality, P. 81, 1929 edition). The number of such invisible entities also is legion. We get a few glimpses of them in spiritualistic literature. Records of Psychical Research Societies also give ample positive evidence on the existence of this invisible human kingdom, vide Sir William Crooke's *Researches in Spiritualism,* Sir Oliver Lodge's book *Raymond Revised,* Lord Dowding's *Lychgate* and *Many Mansions;* Arthur Findlay's *On the Edge of the Etherie;* Butler's *Exploring the Psychic World;* and many other books. These invisible human entities occasionally keep contact with our physical world, through mediums, helping or hampering us in our affairs. In this connection, Bishop Leadbeater's *Invisible Helpers* is a book worth reading. Hence, we have to conclude that it is a different species altogether in the higher evolution of humanity.

PROOFS IN OUR LIVES—DREAM

If we look carefully, we will find that we often get proofs of the Astral body in our own lives even. We get them for instance in what are called 'Veridical Dreams', which are *post facto* verified by actual experiences. The events occurring several (even hundreds of) miles away are seen while we, i.e. our physical bodies, are sleeping in our homes. In such well authenticated cases, who or what goes there at the scene? Surely not we in our own physical bodies. Then what else can go there to witness the critical events? So also in Telepathy and Clairvoyance, the subject listens and sees events, occurring thousands of miles away. We must, in such cases, infer on circumstantial and even some direct evidence, that something, separable from our living body, equipped with

all the senses, and capable of travelling at enormous speed, leaves our physical body and returns to it in a few seconds or minutes before we are awakened by the sudden shock of the unusual dream. Some of these veridical and verified dreams are described in Myer's *Human Personality* (P. 76-81). Western Psychologists and Psychical Researchers, in explaining them, depend upon and credit their only resources,—sub- or unconscious mind—with these powers. Assuming for argument's sake their hypothesis, we, and they even, are compelled to invest this sub-conscious mind with powers of omnipresence, omnipotence, and omniscience. Then another difficulty comes in. These Western psychologists and research workers contend that this sub-conscious mind also resides in the brain. But then that brain is dozing at home, and the events cognised are occurring hundreds of miles away. So if at all any hypothesis is to be accepted, let us accept that which obviates these difficulties, and covers all such cases. And that hypothesis is, in my opinion, about the Astral body (Linga Deha), which is an exact replica of the gross body, but detachable from it. It is an axiomatic tenet of Theosophy that this Astral body leaves its physical habitat every day when it sleeps or goes in trance, or at the moments of crisis or when the mind is fully concentrated and after death. And some of their experts had the power to see it actually leaving the gross body. Many clairvoyants or mediums also do see it in their trance. And if this hypothesis is conceded, many cases of double and multiple personalities and all the mysterious Psi-faculties, can be more rationally explained than by the sub-conscious mind which, according to Vedanta, is admittedly a part of the subtle body. But, the pheno-

mena of its survival after death, and sometimes of its temporary materialisation in full human bodily form conclusively prove the existence and the separability and survival of the Astral body with all its potentialities.

MULTIPLE PERSONALITIES

When Western Psychiatrists are confronted with multiple personalities, they, in the absence of the background of Astral body, or of discarnate entities, invent various theories to account for them. All those theories are admittedly not satisfactory, and do not cover all the cases. McDougall in his *Abnormal Psychology,* while discussing the theory of Personality (Chap. 33 and 34) plainly admits the unsatisfactory nature of the explanations by saying, "Here dogmatism is out of place...the open mind is essential..... utmost speculation is in order, and conclusions can be nothing more than tentative working hypothesis. For, our ignorance is very great" (P. 518). On the problem of "Telepathic Communications" in dreams, he admits that "the dream is made not by himself but rather is fabricated by some *other* mind, and thrust ready-made upon him" (P. 549). And when we examine the experiences of proved cases given by Drs. Prince, Mitchell, Mason and others, we too are compelled to accept other minds or invisible entities influencing their personalities. Besides psychologists also admit that a sudden shock is capable of 'disssociating' (if we accept the Dissociation Theory) a personality into two or more personalities behaving quite differently from the original one. So also other more powerful external minds can 'possess' or influence our personality in sleep or trance conditions and dissociate it into other per-

sonalities. We see Hypnotism and Psychiatry prove that. We see also how more powerful hypnotists can influence persons even from long distances, and sometimes without their knowledge. So this unknown influencer approximates to the above-mentioned discarnate personality, influencing by telepathy a person in dreams from a long distance. And if a living human hypnotist can exercise his will upon another without the knowledge of the latter, then the difficulty in accepting the theory of other discarnate minds influencing some personality vanishes provided we admit the existence of the subtle body, and its separability during this life and its survival after death. So far we have tried to prove that such a subtle or astral body does exist in living human beings. Its post-mortem survival will be found to be abundantly proved in the next chapter. And verified facts given below, will, I think, prove it conclusively.

YOGIC DISSOCIATION

Strangely enough the Yoga science seems to have anticipated dissociation of personality two thousand years ago. Patanjali does nowhere mention 'subtle body', as his ubiquitous immortal 'Chitta' includes it. But the purpose of its dissociation is quite different. We see it explained by Swami Vivekananda, while elucidating the aphorism निर्माणचित्तानि अस्मितामात्रात् (S. 4, Ch. IV). He says: "With a view to exhaust their Karma quickly, Yogis, while living create 'Kaya Vyuha' or a group of bodies (Personalities) to work that Karma out. For all these personalities, they create (different) chittas or minds from the ego. They are called 'created minds' in contradistinction to their original minds", (P. 293, *Raja Yoga*, Mayavati Edi-

tion). Dr. Radhakrishnan in his *Indian Philosophy,* Vol. 2, P. 365, also states thus: "the ripe Prarabdha Karmas are exhausted in this life; about the unripe ones, which demand another birth, it is said that the Yogi can create all the bodies (Personalities) necessary to pay off the old debts. Each of the bodies has a 'Chitta' or 'mind' of its own. The consciousness of the Yogi controls these different automatons". Western Psychology has no such basis of the Law of Karma, and therefore its votaries cannot satisfactorily explain why so many personalities appear in the same living body. Indian Philosophy, I think, gives a more rational answer to this problem. Dr. Eugene Osty seems to have come nearer the same principle of Yoga. His words are: "Every human being knows his own entire life, without being aware consciously or even sub-consciously that he has this knowledge" (P. 185, *Supernormal Faculties of Man*). And when the purpose, for which these different personalities appear in the same body, is fulfilled, then the original personality takes charge of the body as before, and there is no further disturbance.

In this connection we find some other significant sutras also. For instance, S. 19, Ch. 1 says that those whose minds or astral bodies can be easily separated from their phycical ones, go into Samadhi naturally without any effort. They are called 'Videhi' in Yoga. If we admit that Patanjali has interpreted human psychical experience fully, and if we hold that Yoga is a science of advanced psychology, then we must come across some Sutras in the Yoga Science which cover cases of multiple personalities albeit for Yogic purposes. And the Sutras, 19, Ch. 1; 43, Ch. III; and

1,2,4,5, of Ch. IV, are the ones that apply to such cases.

ILLUSTRATIVE CASES

To illustrate my theory I will quote three cases from Dr. Mason's book on *Hypnotism & Suggestion*, P. 60. He says: "One of the most striking changes which accompany this alternation of personality... often occurs in the physical condition of the patient. ...spontaneously or by hypnotism. Alma Z in her primary state could take scarcely any food and was correspondingly debilitated, but the 2nd personality was strong and could eat freely. M. Janet's Marceline R furnishes another excellent example. The patient had been subject to hysteria which at length culminated in a most insuperable form of nausea. Food... and even the sight of food, produced most distressing spasms of retching. At length she was reduced to such a state of emaciation that death from starvation seemed imminent. At this crisis, Dr. Janet hypnotised her successfully, and the second personality was able to take and digest food. As soon as she was brought out of hypnosis, all her discomfort again appeared. Under these circumstances, the only course was to let the hypnotic condition continue ... for months at a time. During this control of the second personality...she passed her examination for hospital nurse—something she had failed in her ordinary condition. *This patient is still living most of the time in the second condition*" (Italics mine).

Felida's case is described by McDougall in his book *Abnormal Psychology* (P. 489) and also by Mason (P. 51). She became hysterical when she was thirteen.

Frequently she fell into profound sleep and awoke... lively and gay and seemingly in perfect health. The duration of the healthy phase increased as years passed. In that lively phase, she married, had children, and lived comfortably for years together. Dr. Mason says that her case was "under observation for more than 40 years". Her and Marceline's primary personalities knew nothing of the secondary personalities, though the secondary knew of the primary personalities, but as entirely different persons, whom they 'disliked' and even protested against being mistaken for them.

Dr. Mason says: "These cases are distinct examples of the sudden occurrence—*without any apparent external cause—of a second personality*, remaining for considerable periods of time *perfectly normal, sane and absolutely distinct* from the primary or usual one" (Italics mine).

SUPERIOR PERSONALITY CANNOT BE DISEASED

Dr. Mason and McDougall have attempted to speculate much on these and such cases, but their theories fail to explain satisfactorily the genesis of these secondary higher personalities. The italicised words in the above paragraph show their crass failure to explain these cases as they themselves say that these cases occur "without any apparent external cause." The crux of the matter therefore seems to me to lie in their thinking of such cases as 'patients' afflicted with mental maladies. How on earth can a 'superior' secondary personality be considered as a 'disease' and the person involved as a 'patient'? Their failure to explain such cases may presumably be due to their lack of faith in the existence of the Astral body

and in the doctrine of Re-incarnation, although McDougall sometimes refers to them. But we Indians imbibe these doctrines with our mother's milk, and hence we think that multiple or trance personalities are the results of the unconscious Karma Yogic dissociation of personalities to liquidate their past Karmas, or of 'possession' by external invisible benevolent spirit entities. More so when the secondary or successive personalities exhibit higher moral qualities and more intelligence and will than the original ones. At least to treat such cases as 'diseased' personalities seems absurd to us. Had Dr. McDougall stretched the principle enunciated by him in the following lines, to include in its purview the Astral body and its survival after death, then he would have been more rational and come nearer Vedanta. He says: "Conative energy, once directed towards a particular goal, continues to work towards it subconsciously, so long as the goal is not attained" (P. 226 *Abnormal Psychology*). This sounds Vedantic enough.

CONDITIONS FOR THE RELEASE OF THE ASTRAL BODY

Let us now see whether we can adduce still more positive evidence to support our theme. We have seen that the Linga Deha or subtle Astral body sometimes quits the gross physical body, which is a hierarchy. Out of it one element is set free for its own reasons. And now we are to see under what circumstances it tends to leave it. That it sometimes does so spontaneously has been proved by many doctors. Dr. Osty has quoted them in his book (P. 12). And the phenomenon recurred so often that he has coined a new term "Autoscopy" for it. He says that this peculiar personality divides itself into two, and one sees the other lying

separately. This occurs occasionally under hypnosis also. Dr. Soliere has given twelve cases of it. Leadbeater has written in his book *Clairvoyance* that some individuals can not only see the whole of their bodies, but that of others also. And he says he himself had that gift. Dr. Besant has also said the same in her *Lectures on Psychology*. Mr. Mitkar's and Master Brett's powers have been already referred to.

I have already stated above that the theosophists' axiom is that the Astral body habitually leaves the physical body daily during sleep without losing touch with it (See P. 82, *Astral Body* by Lt. Col. Powell). What are called 'Veridical dreams' fully support their theory. They say that unless the astral body releases itself from the sleeping physical body, goes to the scene and sees the events occurring far away—even tens and hundreds of miles away—it cannot correctly describe the events it had seen in its dreams, whose accuracy is proved to the hilt by subsequent verification. They also say that this Astral body contacts the astral body of the person involved in the scene, and thus knows what message he wishes to convey, and tells it to the person concerned after awakening. Somewhat similar thoughts are expressed by Dr. Rhine in his *New World of the Mind*. But he invests the all-wise subconscious mind, and not the astral body (which he disbelieves perhaps), with these powers.

ASTRAL BODY AND VERIDICAL DREAMS

Veridical dreams also prove one very important Vedantic principle, viz. that human physical body and its sensory organs are, sometimes at least, not at all necessary to cognise events, as we usually think.

Because in the dream state, while the sensory organs and body of the individual are asleep in one place, he sees events happening at a very long distance. No optical and physiological explanation of perceiving the incidents is at all possible in such cases. And yet on awakening from sleep, he so graphically describes the event as would lead his listeners to think that he was actually present and saw them there. So, willy-nilly, we have to accept the subtle body or some such agency to explain these events. I will now give a few verified instances to prove this theory.

(1) One of my friends, Mr. D. K. Sathe, B.A., B.Sc., a man of science, and the founder Director of the Bank of Maharashtra Ltd., and of the Engineering college, Sangli, is a firm devotee of God Ganapati. He dreamt in the early hours of one morning that "some unknown person asked him to go to Mr. Gondhalekar's house and purchase from him a silk-bound book of *Ganesh Geeta,* the third among others in a row, placed on a shelf in his room on the second floor". Mr. Sathe had never known the place, nor the gentleman, nor the book. He and his friend decided to test the reality of the dream. They went to the house, met the gentleman, and requested him to give the book for value. Mr. Gondhalekar told them that he had no such book, as all the stock of his books was sold long ago, when he wound up his business. Then Mr. Sathe told him about the dream, and requested him to take them upstairs and have a look at the shelf. The owner, impressed by the wonderful dream, took them to the room on the second floor, and Mr. Sathe spotted out the book at once, at the exact place, as the whole scene fully tallied with his dream. His joy knew no bounds when all the contents of the dream were fulfilled to

the letter, and more so, as it betokened to him, in a small measure, Divine Grace.

(2) Another instance was told in a public meeting by Mr. J. S. Karandikar (now dead) once an editor of the famous newspaper *Kesari,* founded by the late Lokmanya Tilak. Mr. Karandikar was at Ahmedabad one night, and there he saw in his dream, his elder brother, dead two decades ago, telling him that he had again re-incarnated, and come to life! Mr. Karandikar noted the time, the date, and the incident in his diary, and came to Poona next day. He got a telegram from his nephew that a son was born to him (nephew). The exact time and date of the birth of the boy tallied with the note in the diary, and Mr. Karandikar wrote to his nephew the contents of the dream, and asked him to name the boy after his grandfather. His dream confirmed two very important principles: (1) that knowledge about contemporary or future events can be flashed in the dream-consciousness of a person by (2) discarnate souls or spirits in Astral body who continue to exist on invisible planes for years after they are dead.

My friend Mr. Dhage, M.A., has published a small book *Dream World* (in Marathi) in which he has given several instances of veridical dreams, verified by him from the dreamers themselves and their relations. The book is worth reading in this connection. An important contribution to the study of dreams by J. W. Dunne, an Aeronautical Engineer in his book, *An Experiment with Time,* is worth perusal.

In this connection I may mention here a remarkable incident told by my friend the late Dr. S. A. Bhisey, D.Sc. (London), in a letter dated 18th October, 1934, from Mount Vernon, N.Y., U.S.A. He says that

while he was engaged in discovering Atomidine (an oral preparation of Iodine), he found great difficulty in making it absolutely non-poisonous and perfectly safe for internal administration. He writes: "I tried experiments after experiments for about 18 months without any success. Then in the early part of 1917 I had a dream vision, in which I was told to use a certain south American drug. I used the drug, and followed the directions faithfully and that helped me to solve my problem at last...That is why my Atomidine is so different...and held its ground during the past ten years against competition".

A remarkable instance of these precognitive dreams is quoted here from Tyrrell's *Personality of* Man (P. 81). It is about the *Titanic* disaster. One passenger had booked his passage to New York in that ill-fated boat on 22-3-1912. He says: "Ten days before she sailed, in a dream he vividly saw her keel upwards and the passengers and the crew swimming around...Next night the dream recurred." He was meanwhile expecting a cable from U.S.A. He got it, and, as the matter was not urgent, he postponed his departure and cancelled his ticket. He then told the dream to his wife and other friends. The *Titanic* sailed on the 10th April from Southampton and was wrecked on the 14th or 15th April, 1912. Nearly 700 persons lost their lives on that night. But this gentleman was saved as he was forewarned about the disaster in his dream, by some kind invisible agency.

ASTRAL BODY AND CRISES IN LIFE

Now I will quote a few examples to show how and why it quits the living body in grave crises in life. These are the occasions when men, involved in them,

very intently desire to see their near and dear ones, and on those occasions their minds are fully concentrated. In this temporary Samadhi-like state their Linga Dehas are released from their physical bodies, and convey their messages to their sensitive relations, either in dreams or in trance-like states, or dissociate the personality in two, the one seeing the other and its surroundings also.

I quote briefly one such critical incident from Dr. Mason's book (P. 72). One Captain Spruit sailed from Sydney (Australia) with a few men in *Atacamba* on 29th January, 1898 with a cargo of coal. The vessel began to leak, and on February 9th, it had to be abandoned. They took to a boat, and were drifting helplessly till the 16th February, when they were rescued by a ship, the *Industrie*. In the early morning of the 9th February, the captain's daughter (13) had a vivid dream in which she saw the shipwreck and her father coming home in rags. She awakened her mother and told her the dream. Her mother did not take it seriously, and asked her to go to sleep again. But for eight days the girl was restless, and when her father came home, he confirmed every bit of the incident his daughter saw in her precognitive dream.

The next two or three instances refer to the dissociation of the personality, i.e. the freeing of the Linga Deha from the physical body, in crises brought on by exhaustion or disease. They are given by Tyrrell, and I have abridged them for the reader's convenience.

(a) Mr. Norman Ellison had enlisted in the army during the First World War, 1914-18. He with another was on sentry duty in the mud-filled trenches in France. They were very much exhausted after a gruel-

ling march, and had nothing to eat or drink for the whole day. The weather was very cold and the snow was falling. They had not a dry square inch of ground to sit upon. Under such exhausting circumstances, he had a novel experience. To quote him: "An amazing change came over me. I became conscious..that I was outside myself, the real 'me'—the ego, spirit or what you like—was entirely separate and outside my fleshy body. I was looking in an impersonal way upon the discomforts of a khakiclad body...but I, my spirit part, felt nothing. Nothing will shake my inward belief that on this particular night my soul and body were entirely separated from each other". Tyrrell says that was an example of splitting of the personality (P. 196-197).

(b) Another equally interesting case like this is cited by Sir Auckland Geddes in an address before the Royal Medical Society on 26-2-1927. The case is the experience of a man who was brought back from the very portals of death by medical treatment. "He was suffering from acute gastro-enteritis which kept him vomiting and purging for hours. He developed symptoms of acute toxaemia, pain, diarrhoea, collapse ...He reviewed his financial position, but his consciousness was not dimmed in any way. On the contrary he suddenly realiesed that his consciousness (A) was separating from another consciousness which was also him (B). The ego, attached itself to the A. The B was his body...The B began to disintegrate while the A seemed to be outside the body which he could see separately...Gradually he realised that he was seeing not only the surrounding objects but even things at home, in London, Scotland, in fact wherever his attention was directed...It was explained to him that he

was free in time-dimension of space, wherein 'now' was 'here'...He began to recognise people he knew and they seemed to him to be characterised by coloured condensations around them (aura). The doctor said: 'He (the patient) is nearly gone'. He knew what the doctor was saying but could not answer him as he (A) was not in touch with his body (B). The doctor injected camphor, and as the heart began to beat more strongly, (A) was drawn back into (B), intensely annoyed and angry at being pulled back because he was very interested and then beginning to understand where he (A) was and what he was seeing". The narrator adds that that experience did not tend to fade like a dream nor to rationalise itself. Sir Auckland adds with assurance that "it is not a fake".

(c) The third case was recorded by Sir Alexander Ogstan, K.C., V.O., as having occurred to himself during the South African War. It is almost similar to the one noted above. (From *Reminiscences of Three Campaigns,* Part II, South African War, Ch. XVI, P. 222-3).

Tyrrell comments on these and several other cases by saying, "When the body-vitality is lowered beyond a certain point, extra-sensory perception seems to occur. Also consciousness becomes very lucid and clear: why, when the body is nearly dead and the brain has almost ceased to function, is consciousness bright and clear?" The materialist psychologist cannot answer this question as he cannot rely upon Psycho-physical parallelism which comes to the zero-point on such occasions. The only rational answer is the one provided by Vedanta, that the all-knowing astral body or Linga Deha separates itself from the moribund or exhausted body on such and similar

occasions. Dr. Besant has stressed the Vendantic explanation in her lectures on *Modern Science and the Higher Self*. And Dr. Alexis Carrell was right when he wrote in his *Man the Unknown* that consciousness can live within and outside the brain (P. 66). Even Freud, after seeing the enormous evidence produced by the Psychical Research Societies on this point, frankly said: "I am now far from willing to repudiate these phenomena" (*Psychopathology of Everyday Life,* P. 197, Pelican Series). Bishop Leadbeater had mastered the faculty of separating his astral body from his physical counterpart, and he had saved many persons in danger by this (vide: *Invisible Helpers*). See also Dr. Evan Wentz's *Tibetan Book of the Dead* and *With Mystics and Magicians in Tibet* by Madame Nila Alexander David-Neel. These books supply ample evidence from direct experience and repeated observations on this subject.

VOLUNTARY PROJECTION OF THE ASTRAL BODY (LINGA DEHA)

Some cases are on record where the *Linga Deha* could be projected out of the physical body consciously or unconsciously. Myers has given cases where this was experimentally done and proved (*Human Personality*, Pp. 181-186). Osborne in *The Superphysical* (P. 157) has given others. His friend who was in Australia showed himself also in England simultaneously. Similarly a woman confined to bed by illness, appeared elsewhere to the astonishment of others. But the most remarkable instance is that of Sylvan Muldoon. He was an uneducated young man, but he had the gift of leaving his body at will, retaining full consciousness all the while (vide his *Projection of the*

Astral Body). Dr. H. Carrington was convinced of his power, and had written an introduction to his book. Dr. Raynor Johnson has given in his *Imprisoned Splendour* (P. 229) the names of three other books, describing this projection phenomenon—Oliver Fox's *Astral Projection*, Yram's *Practical Astral Projection* and *Beyond Five Senses* by Miss Bazatt.

BILOCATION

This projection of the astral body and its manifestation elsewhere at the same time, is called Bilocation, meaning existence of the same individual in two physical personalities at two different places simultaneously. The latest contemporary instance of this is that of Padre Pio, a living Italian saint, whose life has been recently published by M. G. Carroll, Mercier Books. In India, Madhavnath Maharaj of Indore had this power, and it was attested by Babu Bankimchandra (*Madhavnath Sanjivani*, P. 372). Raghunath Bhatji, one of the Yogis residing at Nasik, my birthplace, had exhibited this power to his disciple Niranjan Raghunath, who has published his experiences. Mr. T. B. Khare (now Shankaracharya of Puri) has given some example of this *siddhi* in his Marathi book, *Prana Shakti Yoga*. I can quote many such instances from the lives of many saints in India, fully authenticated by realiable witnesses, who themselves had benefited by these powers.

INVISIBLE HELPERS' SPIRIT WORLD

If the readers have followed the trend of these arguments, they must have, I suppose, got an idea that human existence is not confined to the mortal physical body alone. More convincing proofs will be

given in the next chapter "Survival After Death". But even when the body is alive and kicking, the self, the soul, or the real man, though for all ordinary purposes confined to the physical body, can temporarily separate itself, when occasion demands such release. Some specially gifted individuals like Muldoon, Leadbeater, or Miss Bazatt can do so very easily and frequently. Others may get that experience perhaps once in their lives. Be that as it may, it is certain that the astral body does exist and can roam over for the fulfilment of its set purpose, quite independent of its physical counterpart. And Leadbeater's personal experiences, and those of others incorporated in his *Invisible Helpers* lead us to the conclusion that there is an actual spirit world (invisible to us though it may be) eager to help us in certain circumstances. Leadbeater has given his own experience there and in his other books. The gist of it is that one night while he was walking alone on a footpath, he clearly heard a warning "Spring back". There was no one nearby. Instinctively, he withdrew his steps and no sooner he did so than he heard the crash of the tall chimney falling exactly on the spot he would have been, had he not retraced his steps. The warning thus saved his life, but there was no human soul to warn him. "Some invisible being must have done it for me," says Leadbeater. In her husband's life, *A Man called Peter*, Catherine Marshall also has shown how he was saved from death by such warning (*Readers' Digest*, Oct. 1952, P. 158).

But it must be remembered that the Invisible Spirit world is populated by evil spirits also. I have personal knowledge of some of them. Sir Alex. Cannon's *Invisible Influence* gives an account of their

nefarious activities. But here we are more concerned with their benevolent actions, and I will add one or two cases, abridged from Tyrrell's book *Personality of Man* (Pp. 74, 75). Capt. MacGowan, an American Army Officer was on leave at Brooklyn with his two sons. He promised to take them to the theatre that night, and he had booked three seats the day before. But, he says in his narrative, "a voice within me was constantly saying 'Do not go to the theatre, take the boys back to the school.' " "These words grew stronger" and at noon he cancelled his programme. But his friends remonstrated with him, and he agreed to take the boys to the theatre. But the words "kept repeating themselves", and an hour before the doors of the theatre opened, he resolved not to go, as, "there seemed no escape" from the persistent "warning". That night the theatre was destroyed by fire, with a loss of some 300 lives! Here again we see some invisible, kind entity at work warning Capt. MacGowan of the danger ahead, and ultimately persuading him not to go to the theatre.

Another case refers to three experiences of Mr. E. G. Eames who himself told it to the Countess of Balfour. This surgeon wanted to go from St. Albans to London and was intending to overtake a small car in front of him. But, he says: "On this occasion I could not pass as 'some exceedingly strong something' insinuated into my subconscious brain that an accident was going to occur." It was definitely a force quite apart from earthly impressions. A lorry was proceeding just in front of the small car, when suddenly a stationary car opened its door, and blocked the way for the lorry causing it to stop abruptly. The small car crashed into it and two of its occupants were badly

cut. Mr. Eames took the injured to the nearby hospital. Mr. Eames adds: "This is the *third* time in my life that I have felt these 'strong compelling forces or influences' warning me of danger and always I have been afterwards very deeply grateful that I have been forewarned" (P. 76).

Many such instances can be added. But their purpose being the same, I do not think they are necessary. This chapter in a sense is preliminary to the next one which is devoted to the same subject, viz. existence of the astral body or *Linga Deha.* This chapter shows how it exists as an invisible entity in the living body, whilst the next deals with its survival after death. The two together will, I hope, conclusively prove that the physical body is a mere outer shell or 'sheath' of the astral body, which is also an inner sheath of the Soul. It can be partly vacated for another entity for some time.

CHAPTER IX

SURVIVAL AFTER DEATH

"The beginning and end of beings are unmanifest. They (the beings) manifest only in between".

Geeta, Ch. II.

"Basing my conclusions on experience, I am absolutely convinced not only of survival, but of demonstrated survival."

—*Sir Oliver Lodge.*

In the last chapter, I have pointed out how the *Linga Deha* or subtle body continues to inhabit the physical body, and hinted that it survives the last crisis of life, viz. Death. Now, in this chapter, I will marshall many cogent proofs to convince the readers that it does continue to live in the invisible human kingdom (*Pitru Loka*), for some period, and does try to conclusively show its individuality through some mediums, or sometimes without them, but by some perceptible means.

NACHIKETA'S QUESTION TO YAMA, GOD OF DEATH

This question has haunted humanity from times immemorial. We find in the *Katha and Taittiriya Upanishads* the story of Nachiketa who questioned Yama about death and what becomes of the individual after death. Even then, it seems, there was controversy about this problem. And Yama told him that the Soul is immortal and, following the method of Yoga, it can be released from its bodily sheath as the grass stem from its hollow covering. From this reference to Yogic method and the withdrawal of Soul

from the body, it seems that the ancient sages knew that process which, according to Dr. Cannon's testimony, is still practised in Tibet (*Invisible Influence*, P. 83).

MATERIALISTS' OBJECTIONS ANSWERED

Ancient Charvak-type materialists were not satisfied with such answers even in those days in India. Like their present kith and kin, they argue thus: the body after death is either cremated or buried and so all its elements are dispersed in all directions. We grant that matter or energy is indestructible. But that energy or matter is not found in its former place and it must remain tied in one place if we are to think of a body, astral or physical.

Some analogies will serve as an effective answer to this objection. Of course like all analogies, they are not perfect. But they will help us to understand the problem. For instance, when iron or gold ore is put in a crucible in a furnace, the alloy is burnt out but not the metal. So even though the gross physical body is cremated or buried, the gross elements are disposed of, but the finer elements need not be thus affected. Again, the universal Cosmic Energy or God, who has created the sun and the stars, burning at white heat for millions of years, cannot be affected by tremendous degrees of heat. We see daily, and sciences also teach us, that human beings are always changing. Our childhood, youth and old age mark out these changes visibly. Unconsciously these are going on, yet the individuality remains the same. And if we can show that even after the last crucial change (death), the fine *Linga Deha* proves its identity by various means and methods, repeatedly and scienti-

fically tested, then we can be convinced that the same individual exists in an invisible material form of *Linga Deha,* however formidable the materialists' objections may appear to be.

NATURE OF EVIDENCE

As we are to deal with the immaterial, intangible body in this case, we must be very cautious in choosing our evidence which will suit our special case and purpose. For instance, when from a long distance we listen to our friend on telephone or radio, we take into consideration his known peculiar voice, his manner of speech and his choice of special words, etc. and fairly conclude that we are probably hearing his and his words only, even though he is invisible to us. On this pattern let us see what kind of evidence will satisfy us and others, when we are faced with a special case of our invisible dead friend trying to make his identity and presence felt.

Moreover survival is a rare occurrence. We cannot, like physical and chemical experiments, have that experience at our beck and call. Therefore we must observe those rules and disciplines and select the proved means and methods which are necessary for such special psychical experiment. For instance, we must have in almost all cases a medium, and be amenable to his moods and times and places, where and when he finds it convenient to demonstrate his power. Some of them, very few in fact, can demonstrate their faculty at any appointed time, in full daylight, and in full awareness. Others require darkness and hypnosis or dream-like states. This necessity of a medium may introduce some of his subjective element into the experiment. But it is inevitable. And we must make

allowance for it and be satisfied with what objective experience we can get under these peculiar conditions.

But here more precautions also have to be observed in these experiments, about the medium's fraud. I have dealt with them in Chapter II and hence need not repeat it here.

EIGHT CATEGORIES OF EVIDENCE

Let us now settle the criterion of our evidence. I think the categories described below will satisfy the most fastidious critics about the truth of survival.

I. Full materialisation of the dead person *without* a medium. Three instances: (1) Mrs. Lalitabai Ajagaonkar, (2) Spero, (3) Rosalie.

II. Experiments *through* the medium: (1) Katie King, (2) Mirabelli, and (3) Baron Notzing.

III. Experiments through *controlled* mediums, possession: (1) Helen Smith, (2) R 101 Aeroplane, (3) Raymond.

IV. Dream messages from the dead with objective evidence: (1) Chaffin Will case, (2) Prof. Hilprecht's archaeological experience, (3) Randall's Promissory Note case.

V. Automatic writings and paintings through a medium and without a medium.

VI. Ante-mortem agreements fulfilled after death.

VII. Cross-correspondence.

VIII. Reincarnation.

Let us take them seriatim.

I. Materialisation cases.

(1) Mrs. Ajagaonkar. I believe readers will be fully satisfied after so much detailed evidence, support-

ed by a few authenticated cases out of the many described in the proceedings of the Society of Psychical Research and in spiritulistic literature. And at the outset, I will give three genuine cases of full-bodied materialisations of dead persons, experienced by their friends and relations of unimpeachable character and status. On this phenomenon of materialisation, readers may, if they like, refer to the monumental work *Phenomena of Materialisation* by Dr. Baron Von Schrenck Notzing.

Here I will describe the actual materialisation of the dead wife of my friend, Dr. S. S. Ajagaonkar D.O. an Opthalmologist of Bombay. She died of cancer on June 7th, 1952. After her dead body was cremated, she, on the next night, appeared in a fully materialised human form before her brother, Mr. R. G. Samant, B.A., LL.B., an advocate of the Bombay High Court. The story is so interesting and arresting, and verified by amazing subsequent events, that her brother and her more critical doctor-husband could not help publishing it in the June number of the *Purushartha,* a Marathi monthly magazine, in 1953. The substance of it is as follows:

"Mrs. Ajagaonkar, Lalitabai by name, was a very pious lady. For 25 years, she was observing with fast the ritual of *Vata-Pournima,* and she died on the same day. Owing to her death, she could not break the fast. So, she appeared on the subsequent night before her brother, and asked him to prepare a cup of coffee for breaking the fast. On that night, Mr. Samant, her brother, was alone in the house. But his dead sister's sudden appearance before him in a fully materialised human form so startled him that he could not believe his eyes. He pinched his body several times to make

sure that he was fully in his senses. And when he convinced himself that he was fully conscious, and not at all dreaming, he welcomed her, and took her by the hand and made her sit on a cot. As she desired a cup of coffee, he prepared it, but could not find milk for it. She told him where it was. He put it in the cup and offered the cup to her. She told him that her ritual of breaking the fast would be fulfilled, if he himself drank the coffee instead of her. So saying she wished him well, and suddenly disappeared. Mr. Samant noted the event, and told the whole incident to his near relatives.

"But the subsequent events are still more wonderful and awe-inspiring. Mr. Samant was childless, and it was impossible for his wife (aged 40) to bear a child owing to her infantile uterus. But his dead sister appeared again in his dreams, and told him that she was all along praying God to bless him with a child, and she requested him to have his wife examined again as she had missed her monthly periods. Mrs. Samant was again examined by Dr. Karande, M.D., of the K.E.M. Hospital (Bombay). He himself had examined her three times in the past. But, on this occasion, he found not only that the uterus was normal, but was big with child. He got a frog test done by Dr. Rane, for the confirmation of pregnancy. It proved positive. During this pregnancy of Mrs. Samant, the dead Mrs. Ajagaonkar again appeared in Mr. Samant's dream, and told him that she herself was coming again as his child. After full term, the child had to be delivered by the Cæsarian section as Mrs. Samant's pelvis was contracted and narrow. It is a female child, and is named Lalita in memory of his dead sister. I have seen the child myself, and

heard the whole story from her parents and Dr. Karande himself."

This extraordinary case of the influence of the departed saintly lady is a very brilliant example of psycho-kinesis by a dead individual. Her material manifestation, her appearances in dreams, her invisible but powerful influence on the physical organs of her sister-in-law culminating in pregnancy, and her re-birth as her child, are positive events which tell their amazing tale. These events followed one after another according to prediction and fully confirm not only the survival of the dead, but their manifestation and psycho-kinesis also.

(2) Spero. Another medium-less case of actual materialisation was described by Camille Flammarion, a well-known scientist and Astronomer-Royal of France in his book *Urania.* Sir William E. Cooper has taken many extracts from it in his book *Spiritual Science,* and I am quoting the gist of it from the latter book. Sir William Cooper had lived in India for many years, and was a member of the Legislative Council in the British regime. This is how Flammarion recounts his experiences about his dead friend Spero: "But my foot was still on the last step, when I stopped terror-stricken, uttering a cry, which seemed to die away in my throat. Spero! Yes, Spero himself was there before me, seated on the parapet. He said in his gentle voice which I knew so well, 'Do I frighten you?' He was smiling at me. His face, lighted by the moonlight, was just as I had seen it when he left Paris...I stood looking at him...cried 'Spero, is it you? Let me look at you and feel you'. I passed my hands over his face and body, through his hair, and had precisely the same impression as if he had

been a living being...So I said, 'You still exist'... I sat down beside him on the parapet." A long conversation ensued between the friends in which Spero told him some experiences of the other world. I give a few choice sentences here: "Souls conscious of their individuality are beyond the conditions of space and time. After the death of their body, they occupy no space....Man makes his own destiny...The soul's destiny is to free itself more and more from the material world...It then enters upon the spiritual life... The supreme aim of all beings is the perpetual approach to absolute perfection and divine happiness" (P. 124-127).

(3) Rosalie. The next instance is that of Rosalie, given by Harry Price in his *Fifty Years of Psychical Research*, Ch. VIII. Here I can give only a summary of it. Price had taken "every precaution against deception." And he says he saw "the most amazing seance" he had ever experienced.

Rosalie was the daughter of Madame Z (names were not to be published). Her father died in 1916 in the First World War. At six, Rosalie also died of diphtheria in 1921. Madame Z was a spiritualist and was much distressed by the death of her only daughter. Four years after Rosalie's death (1925) the mother was awakened one night by Rosalie's 'voice' crying 'Mother'. This occurred so frequently that the mother used to be awake at night to hear it. Gradually she began to see Rosalie. Finally her hand was clasped by Rosalie one night.

To test the truth of her materialisation, Price was invited to the seance. In all there were six sitters in the seance room. When the sitting began, and Rosalie made her appearance, Price says, with

Madame Z's permission, he stretched out his left hand and "contacted the nude figure of the girl". He passed his hand over her chest, chin and cheeks, and they were *warm*. He could hear and feel her respiratory movements, and passed his hands over her whole body. He "felt every inch of that little form". Price continues: "If it is a spirit, then there is no difference between a spirit and a human being. With my right hand..I felt her pulse. It was about 90 to the minute. I put my ear to her chest and could distinctly hear her heart beating. Then I picked up my business plaque, and a soft fluorescent glow flooded the feat of Rosalie,... and we beheld a beautiful child. Her features were classical. Her eyes were bright." Price put her some questions. But she did not, could not answer them. But when asked "Do you love your mummy?", she lisped "Yes". Madame Z then clasped her to her breast, and in about 15 minutes Rosalie disappeared.

Afterwards lights were switched on and Price found all his seals on doors, windows and chimney intact. The only drawback in this experiment was that it was not done in Price's own laboratory. Had he been permitted to do it there, then, he says: "I should not hesitate to proclaim to an incredulous world that *Survival was proved*". And the seance was not held in his laboratory simply because Rosalie's mother was afraid that she might cease to come and she would lose the only solace of her life.

II. Materialisation Through the Help of the Medium.

(1) Katie King. I will first take here what Price calls the "classic" experiments of Sir William Crookes, wherein, through the mediumship of Florence Cook, Katie King was materialised many times. And

the whole story was described by Crookes himself in his *Researches in Spiritualism.* Sir William was fiercely attacked for it. The critic's objection was that Florence Cook, the medium, was deceiving this great man, and she masqueraded as Katie King. Sir William took the gauntlet and convincingly proved that Miss Cook and the materialised Katie King were two quite distinct individuals, and gave many features which I mention below:

	KATIE	Miss COOK
1.	Height 6 inches taller than Cook.	Usual Height.
2.	Skin on the neck perfectly smooth to touch.	Skin rough to touch.
3.	Ears unpierced.	Ears pierced as she wore ear-rings.
4.	Complexion very fair.	Complexion very dark.
5.	Fingers longer, face larger.	Shorter.
6.	Pulse rate 75.	Pulse rate 90.
7.	Dress white.	Dress velvet black.
8.	Visual proof of Katie and Cook as two distinct individuals at the same sitting, after they were photographed.	

Besides these distinguishing marks, Crookes observes that "it was a common thing for the seven or eight of us to see Miss Cook and Katie at the same time under the full blaze of electric light."

Mrs. Ross-Church corroborates Sir William's description in every detail, and quotes her own experiences in a book *There is No Death* (P. 141). She says: "In one sitting Katie cut off a lock of her own hair, and a lock of the medium's, and gave them to

me. I have them safe to this day. One is almost black, soft and silky, the other a coarse golden red".

(2) Mirabelli. Equally amazing is the phenomenon of materialisation described by Rev. Johannes Greber in his book *Communication with the Spirit World* (published by Macoy Publishing Co. N.Y., Pp. 221-247). I will give here a few extracts from it abridged where necessary. Carlos Mirabelli was a Brazilian medium. His phenomena occurred in daylight or bright light. Two University professors, 72 physicians, 12 engineers and 36 lawyers were among the 557 persons who observed these phenomena closely.

Mirabelli was a universal medium. When in trance he could speak in at least 24 recorded languages, and write spirit messages in them with an amazing speed. He was also a physical medium showing marvellous telekinetic phenomena like levitation of objects and apports. We are not now concerned with these and hence I will state here only the materialisations of spirit for the investigation of which a committee of three leading scientists was appointed at Santos.

The Committee reported that when the seance began, Mirabelli went into trance. "Suddenly a child's voice called out 'Papa'. Dr. Ganymede de Souza, who was present, recognised the voice of his little daughter, who had died of grippe. Her father stepped out, spoke to his child, folded her in his arms and assured the others that it was his own daughter...Col. Octavis Viana rose to convince himself, took her in his arms, felt her pulse, and asked her questions to which she answered rationally...The apparition was photographed and a copy of it was appended to the Com-

mittee's report. The child disappeared after 36 minutes. Ten doctors of science attested this occurrence."

Another materialisation was that of Bishop Jose de Camargo Barros who lost his life in the shipwreck of the *Syrio*. When his spirit was materialising, the room was filled with the odour of roses. The report said: "Suddenly there appeared a fine mist, which became denser, and out of which emerged a smiling apparition of the Bishop...Dr. de Souza went towards him, touched and examined him minutely, listened to his heart and breath sounds, looked at the finger nails and eye balls, and convinced himself that the 'figure before him was that of a man'."

3. Outstanding meritorious work was done in this field by Dr. Baron Von Schrenk Notzing, and his work *Phenomena of Materialisation* is worth studying. As he himself says in its introduction, he worked for nearly 25 years on this subject, and his book contains a mine of information. He worked with famous mediums like Eusapia Palladino, Eva C, and the Scheinder boys. Price admits that he, along with the other invited scientists, had "witnessed phenomena under unimpeachable conditions" (*Fifty Years of Psychical Research,* P. 96). It is impossible to summarize Notzing's book here to prove materialisation. But I think it is not necessary after citing the above testimony. Dr. Geley, a noted authority in science, has also written a book, *Clairvoyance and Materialisation* (1927) giving ample proof of this phenomenon. Madame D'Esperance, a medium herself, has also written an equally authoritative work *Shadowland* on this subject; and she gives her own experiences in it. I think these proofs belonging to the second category of

evidence will convince any fair-minded critic of the genuineness of the materialisation phenomenon, proving survival of man after death.

ECTO-PSYCHO-TELE-PLASM

Naturally critics ask, of what material are these apparitions formed? Many scientists have investigated the subject, and I can give briefly the conclusions they have arrived at after repeated experiments for a long time. Notable among the workers was Dr. W.J. Crawford, D.Sc., Lecturer in Mechanical Engineering, Queen's University, Belfast. He made the medium sit or lie on a weighing machine, and when any telekinetic or materialising phenomena occurred, he found the weight of the medium was less by approximately the weight of the phantom or the body levitated. The connection between the medium and the materialised or levitated object was maintained by what he describes as a 'psychical structure' of unknown composition derived mainly from the body of the medium, or some times from the sitters' bodies. (Crawford's *Reality of Psychic Phenomena*). Later, this psychic structure came to be known as Ecto-Tele-or-Psycho-Plasm. We have not yet understood what it is. But there is agreement on this point that "it is exuded from the medium's body and becomes moulded intelligently into forms and figures true to life".

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WAX MOULDS

The most convincing proof of materialised hands and limbs is seen in the experiments of what are known as 'Wax Gloves'. Dr. Geley made many such experiments with the Warsaw medium Frank Kluski. "In these sittings, a tank of melted paraffin wax

was set upon an electric heater, and the materialised entity was asked to plunge a hand or foot into the paraffin several times." Drs. Geley and Richet then, to avoid trickery, had one time introduced some cholesterol into it—which turns violet into red by adding sulphuric acid—so that the experimenters could be sure that the same paraffin was used. Prof. Richet says that the medium's hands were firmly held by them and yet "the first mould obtained was of a child's hand, then a second mould of both hands, and the third of a child's foot. The creases in the skin and the veins were visible on the moulds, and the plaster-casts made from them". Readers can very well realise that the wrist is smaller than the hand and the hand cannot be withdrawn from the mould without breaking it. But as the hands and the limbs dematerialise in the mould itself, it remains intact. And as the ectoplasm of the limbs is re-absorbed into the medium's body, the coloured paraffin leaves its traces on his or her body. Dr. Geley says: "Mr. Kluski had not been near the place either before or during the experiment". And "yet there was paraffin on his hands and clothes, though his hands had never been released from the hold of the controllers" (S. 224, Dr. Geley's book).

III. Controlled Mediums or "Possession".

(1) Helen Smith. Now we will turn to controlled mediums. In ordinary language it is called "Possession." And I will first quote the case of Helen Smith, described by Dr. McDougall, in his *Abnormal Psychology* (Ed. 1946. Pp. 510-514). He says that the case was "most admirably studied and reported by Prof. Flournoy, Professor of Psychology at Geneva", and

he thinks "it must rank as a classical case". She was a respectable young woman, and developed mediumistic powers while attending private seances. Spirit 'Leopold', claimed to be her guide and professor. It appeared that Helen had twice lived upon the earth before her present incarnation. Once, five hundred years ago, she was an Arab chief's daughter who (Simandini by name) became the favourite wife of a Hindu prince Shivrouka, who reigned over a kingdom of Kanara and constructed the fortress of Chandragiri. Flournoy says: "Researches in old and little-known books on Indian history confirmed some of the details such as the names of the places and persons described in this romance. Simandini uttered many Hindu words and phrases, and wrote also similar phrases in Arabic script. All this various mimicry and the exotic speech have strong marks of originality, ease and naturalness."

Flournoy gives other revelations through Helen Smith, but I will not give them here for want of space. About her controlling spirit 'Leopold', the author says, "beneath the pseudonym of 'Leopold' was hidden the personality of the famous Cagliostro."

And strangely enough, Flournoy repudiates the spiritualistic hypothesis of possession. One wonders how these psychologists explore all the other hypotheses except the right one!

(2) R 101. Equally convincing and very well authenticated case of this control or possession phenomenon is about R 101 disaster, given by Harry Price in his book (pp. 151-153). Mrs. Garrett was a British trance-medium, with Uvani, an Arab spirit, as her control. She is also known for her work at the Duke and other American universities. R 101

was an airship which crashed in France, near Beauvais on 5-10-1930. Her commander was Lt. Irwin, who perished along with others. On 7-10-30, a sitting was held by Price, and as soon as Mrs. Garrett went into trance, Uvani announced that Irwin wished to communicate. It was about 60 hours after the crash. The medium's voice suddenly changed, and Irwin gave a detailed and highly technical account of how and why the airship crashed. This was at once noted, and Price sent copies of it to the British authorities. At the subsequent public inquiry, under Sir John Simon, some of Irwin's statements were found to be quite correct. Their sudden revelation by an entranced medium in a London seance was quite startling. Another remarkable statement was, "we almost scraped the roofs at Achy". This Achy village was not to be found in any map or guide book. But it was there in the largescale map, which Irwin was using. This fact makes it probable that it was Irwin's spirit that was relating the true story. Price remarks, "It was inconceivable that Mrs. Garrett could have acquired the R 101 information through normal channels, and the case *strongly supports survival*". (Italics mine). Price continues: "My own theory concerning such cases is that a portion of us, an emanation of an ego or personality, or a part of our intelligence, persists after death, and can be picked up by a suitable mind attuned to that emanation. The contacting of Mrs. Garrett with the persisting residue of the departed Irwin is a brilliant example of this. I am convinced that this is the correct theory" (P. 298). Does this not approximate to, or translate, our Vedantic theory of *Linga Deha*? Dr. Broad's 'Emergence Theory' echoes partly Patanjali's idea contained in Sutra 4 of Ch. IV. Minds are creat-

ed out of ego inasmuch as the doctor too suggests, like Price, that a 'psychic factor' survives the dissolution of the body. Readers will see how verified factual evidence compelled these investigators to acknowledge 'survival' as the only solution which covers all such facts.

(3) Raymond. Exactly parallel to the above R 101 case is that of Raymond's communications to his father Sir Oliver Lodge about his photograph and other matters. Raymond was Sir Oliver's son and was killed in World War I on September 14, 1915. Eleven days after his death, Raymond communicated to his mother about it through Mrs. Gladys Leonard, a controlled medium, whose control was Feda, an Indian girl's spirit. On 7-12-1915, Sir Oliver received a copy of it exactly at the place mentioned by Feda. The accuracy of the mediumistic description was thus fully confirmed. Read *Raymond Revised* by Sir Oliver Lodge.

3000 YEAR-OLD SPIRITS

More startling proof of this possession or control phenomenon can be found in cases where an entranced illiterate medium is found to speak in languages which he had never had a chance in his life to hear or learn. More convincing does the case become when he speaks in languages like old Chinese or old Egyptian, spoken two or three thousands of years ago. I will quote from *The Superphysical* (P. 216-219) two such cases abridged for want of space. Dr. Neville Whymant has described a case in *Psychic Adventures In New York* in which George Valiantine, a simple, stupid and quite unlettered man was the medium. Dr. Whymant himself was a world-renowned authority in Oriental languages. In one sitting, he heard from Valiantine's

mouth the sounds of a Chinese flute, an indistinct name 'Kung-fu-tsu' (Confucius) and some other words. After several repetitions, Whymant knew that Valiantine was speaking in old classical Chinese of Confucius' time (2500 years ago). Now it is a dead language. Whymant proceeds: "I thought of a supreme test... several poems in the *Shete King*..have baffled the commentators ever since Confucius himself edited the work. I asked if the master would explain to me the meaning of one of these long obscure odes. I recited the first line of the third ode. I did not know any other lines of it. The voice through Valiantine's mouth took up the poem and recited it to the end. I made notes of it and jotted down keys to the intonation used...The voice had put a new construction on the verses, and made the whole as a normal poem.

"There were about a dozen sittings..The self-styled Confucius was very regular...Fourteen foreign languages were used in these twelve sittings. They included Chinese, Hindi, Persian, Sanskrit, Arabic, Portuguese, Italian, German and Greek."

If Confucius is still living in the other world (Loka as we call it), there is no inherent impossibility of his spirit controlling or possessing Valiantine and satisfying Whymant's 'supreme test'.

Equally remarkable is the case of Nona who 'possessed' or controlled Rosemary, an ordinary English girl medium. Osborne writes: "No one living was familiar with the vowel element of the spoken language of ancient Egypt, with the exception of Howard Hulme, who learned it from Nona. The mediumship, under the scholarly guidance of Mr. Hulme has, says Dr. Fredrick Wood in his *Rosemary Xenoglossy*, completely restored to Egyptologists the vowel

element as spoken in Egypt 3,300 years ago! Nona used these vowels consistently and fluently along with the known consonants...ever since the Xenoglossy began (1931). Dr. Wood considers that this case provides the strongest inference of *immortality* hitherto published in evidential form" (P. 219).

Nona claims to have lived in Egypt in 1380 B.C., as one of the wives of Pharaoh Amenhotep III. It is also asserted that Rosemary was her contemperary. Dr. Wood states: "Over two hundred examples of the old Egyptian tongue have been spoken through Rosemary, a common English girl. They have been analysed and translated by an expert. They are correct speech-idiom of the period 1380 B.C." These ancient dead-language tests drive us to conclude that (1) Spirit or Soul in the *Linga Deha* survives after bodily death and (2) it makes its presence evident by 'possession' or control test, or by automatic writing, speech and other means.

SPIRITUAL WORLD

Regarding this category of evidence Myers says in Chapter IX of *Human Personality* (1927): "The phenomena of possession are the most amply attested as well as intrinsically the most advanced in our whole repertory. Let us then at once consider what the notion of 'possession' does actually claim. The claim is that the automatist in the first place falls into a trance, during which his spirit 'partially quits the body', enters at any rate into a state in which the spiritual world is more or less open to its perception; and in which also—and this is the novelty—it so far ceases to occupy the organism as to leave room for an invading spirit to use it in somewhat the same fashion

as its owner is accustomed to use it. The controlling spirit proves his identity...by facts, which belong to his memory...He may also give evidence of supernormal perception of other kinds. After a time, the automatist's spirit returns. The automatist awaking, may or may not remember his experiences in the spiritual world during the trance" (P. 268).

The inevitable conclusion Myers draws from the evidence on 'possession' is: "One must thus practically regard the body as an instrument upon which the spirit (automatist's or other discarnate) plays—an ancient metaphor which now seems actually our nearest approximation to truth" (P. 273). He continues: "If a spirit from outside can enter the organism, the spirit from inside can go out, can change its centre of preception and action, in a way less complete and irrevocable than the change of death. Ecstasy would thus be simply the complementary or correlative aspect of spirit control. Such a change need not be a spatial change. If the incarnate spirit can change its centre of perception in response to a discarnate spirit's invasion of the organism, there is no obvious reason why it should not do so on other occasions as well" (P. 294).

RESURRECTION PROVED

And his last peroration in the Epilogue is worth quoting: "Amid much deception, fraud and illusion, veritable manifestations do reach us from beyond the grave. The central claim of Christianity (viz. The Resurrection of Christ) is thus confirmed as never before. If our own friends...can return to tell us of love and hope, a mightier spirit may well have used the eternal laws with a more commanding power.

There is nothing to hinder the devout conviction that He of His own act took upon Him the form of a servant, and was made flesh for our salvation" (P. 298).

One may ask what are the points of difference between these 'possessed' personalities, and the secondary personalities mentioned before. The points are:

	'Possessed'	Secondary Personalities.
1.	Individuality of the spirit proved sometimes by automatic speech, writing or movement of objects.	No. It is indefinite
2.	No effect on medium's body, mind or intellect.	Profound effect.
3.	Trance is not always necessary	Usually necessary.
4.	Duration temporary.	May last for months and years even.

IV. Dream Messages from the Spirits.

(1) The next category of evidence consists of spirit messages in dreams which lead to actual findings of objects in places indicated in the dreams, and material benefits derived therefrom. I will give here only two or three out of many cases and incidents proved true in law courts or otherwise. The first case is named "Chaffin Will Case", given by Osborne in his book *The Superphysical* (1937, Pp. 200-201). I give a summary of it here. In North Carolina, U.S.A., there lived a farmer by name J. L. Chaffin. In November, 1905, he made a will and gave away his whole estate to his third son only. Pricked by conscience, he made another will in

January, 1919, assigning equal portions of his estate to his four sons, and charged them to look after their mother's maintenance and comforts. According to law, this second will, if proved, should have prevailed over the first. Chaffin had put it in two pages of his family Bible, and had glued them together. None knew that fact except Chaffin who died accidently on 7-9-1921. And on 24-9-1921, the third son inherited the whole estate according to the first will.

In June, 1925, four years after Chaffin's death, his second son began to have in his dreams, messages from his father's spirit, indicating that his second will would be found in the Bible kept in the pocket of his overcoat. The boy, urged by repeated dream-messages, inquired and found it in his other brother's possessions. They found the Bible in his pocket and in the presence of witnesses found the will glued between its two pages, as indicated in the dream. They then instituted proceedings in law courts, and the court found that the second will must prevail, and decided the case accordingly.

(2) One of the most astounding cases of dream messages can be found in Myers' *Human Personality* (Pp. 80-85). Prof. Hilprecht was a professor of Assyrian in the Pennsylvania University. He says: "I was worrying myself to decipher the inscriptions and lines on two small fragments of agate...supposed to belong to the finger rings of some Babylonian King (Circa, 1700-1140 B.C.)...I ascribed one fragment to King Kurigalzu, while the other fragment was placed...with the unclassifiables...About midnight, I dreamed a remarkable dream. A tall thin priest of Nippur, led me to the treasure-chamber of the temple...and said 'The two fragments...belong together, and are not of finger

rings. King Kurigalzu once sent to the temple of Bel an inscribed votive cylinder of agate. Then we priests suddenly received the command to make for God Nilib a pair of earrings of agate. . .There was no agate at hand. .(we) cut the cylinder into three parts, thus making three earrings each of which contained a portion of the original inscription. The two fragments are portions of them. If you will put the two together you will have confirmation of my words.' Next morning to my astonishment I found all the details of the dream precisely verified. . . .the original inscription read 'To the God Nilib, Son of Bel, has Kurugalzu presented this.' "

Dr. Hilprecht then went to Constantinople "to study the objects sent from Nippur and preserved there in the museum". He says: "As soon as I found the fragments, and put them together the truth of the dream was demonstrated *ad oculus*".

I think that, along with so many cases of verified messages, Prof. Hilprecht was helped by the spirit of the priest which showed him the right key to the problems which had worried him for so long a time. Such dream messages confirm Patanjali's Sutra 38, Ch. I which says, "Knowledge acquired in dreams encourages concentration of mind".

(3) Exactly parallel but received through trance medium, and not in dream is the case told by Randall in his book *The Dead have never Died* (p. 104-105). I simply refer to it here. He says he gives it as "it will appeal to the purely materialistic", who hankers after some objective evidence of the identity of the dead person who communicates it, "My father's voice was clearly recognisable on that occasion as it has been on hundreds of others, and I cite this as an

instance for the benefit of those who measure everything from a monetary standpoint."

Another way of proving surviving spirit's guidance and of his identity is through automatic writing with or without medium, and through telekinesis. Ample evidence is available on this point. Dr. Walter Prince's *The Riddle of Patience Worth* and *The Case of Patience Worth* (1927) speak volumes in proof of survival in the spirit-world. Readers will find the case abridged in Tyrrell's *Personality of Man* (P. 143). I will give here a summary of it. Mrs Curran, not much educated, became a very good medium at the age of 30. She was however remaining conscious all along when Patience Worth used to possess her, and write through her hand. The literary output was enormous, consisting of many stories, novels, prayers, life of Christ etc. Patience described herself as a Dorsetshire girl who had migrated to the U.S.A. in the 17th century and was murdered by an Indian. And the language of her writing shows "no words later than the middle of the 17th century English", utterly different from the colloquial American of the middle West. Dr. Prince says that Patience has a caustic tongue, shows a strong character and an emphatic will, quite different from Mrs. Curran. Tyrrell says that so alien is Patience from Mrs. Curran that "the latter was actually educated by her". Regarding the literary merit of these automatic writings, Dr. Prince says that only "a genius can produce them!" Dr. Prince and Dr. Schiller (both psychologists) who studied this case, came to this conclusion: "Either our concept of what we call the subconscious must be radically altered. . . to include potencies, of which we have had no knowledge, or else some cause operating through, but not ori-

ginating in, the subconsciousness of Mrs. Curran, must be acknowledged" (P. 143, Tyrrell, *Personality of Man*). Personally I am inclined to take the latter view without which many cases, like the one given below, cannot be satisfactorily explained. And Patience's spirit possessed Mrs. Curran for nearly 25 years! This evidence plus the phenomena of cross-correspondence, to which sometimes many automatists contribute without knowing each other, leaves us no alternative but to accept the only conclusion that it establishes "a nexus between the living and the dead".

V. Automatic Writings and Paintings

Under the caption "Automatic Slate Writing" in his book *Life Beyond Death,* Swami Abhedananda of the Ramkrishna Mission, while in the U.S.A. has given a more convincing account of his own experience of this method of proving survival of the human spirit. He says (P. 234): "On 4-8-1899, I attended a seance, where I saw automatic type-writing on a type-writer. Everybody gave the names of their departed friends. I also gave Jogan's name. In reply I received the name of Jogan, written with a blue pencil...I wanted to find out who wrote it". Next morning, the Swami was invited to the house of Mr. Keeler, a slate-writing medium. He brought out two slates, both sides of which were sponged by the Swami himself. Keeler then asked him to write some questions to the spirit with whom he wished to communicate. The Swami wrote out his questions in the Bengali language on a slip of paper, and put the folded slip on the top of the two slates, which were tied with a handkerchief, putting a small pencil in between. Then they both held the bound slates, with their own hands. Keeler

asked the Swami whether he had written the name of his friend in English as his control medium might not know the Bengali language and would be puzzled to know whom to call. The Swamiji again wrote on another slip the name of Jogan in English with a query to Jogan, "Are you here? Answer my questions written in Bengali." He folded the slip and put it on the bound slates. After a few minutes, Keeler said "Jogan is here." "I heard the scratching noise of the moving pencil from inside the slates..It was over in two seconds.. I felt an electric shock in my arms, while the pencil was moving....." They found slate-writing in four different languages: Sanskrit, Greek, English and Bengali. Keeler was very much surprised as he did not know Sanskrit, Greek and Bengali. Swamiji says that except himself, at Lily Dale not a single man knew Sanskrit and Bengali, and he was surprised to find the handwriting in Bengali quite resembled that of his friend's. He took the slates away with himself. He has given a facsimile of the writing in his book. At the end of the chapter the Swamiji says that he had seen a portrait painting in America printed by the invisible hand of a discarnate spirit in his presence (P. 240).

Prof. Dr. Richet, a Nobel Prize winner, has recorded many such instances of Automatic Writing in his book *Thirty Years of Psychical Research.*

Automatic Painting

Similar to automatic writing is what is called 'Pecipitation or Automatic Painting'. Bishop Leadbeater has given from Dr. Coate's *Photographing the Invisible* an experience of Vice-Admiral Usborne Moore relating to the precipitation of a portrait with-

in two feet of him. He says: "The Bang sisters held each one side of the canvas,...while I sat between them and watched the face and form gradually appear...the portrait then proceeded apace until all the details were filled in and in twenty-five minutes, it was practically finished...The precipitated portrait is very much like a photograph of the person..that I had in my pocket during the sitting, which the Bang sisters had never seen."

Leadbeater then gives another instance of a similar precipitated portrait of the wife of Mr. G. Subba Rao, Editor of the *West Coast Spectator*, Calicut, done with the help of the mediumship of the Bang sisters. He had his wife's photograph in his pocket, but the sisters did not know the fact. When the sitting began, the sisters stated that they saw the life-size image of the lady and accurately described the details, viz. that his wife was standing behind him with her hand on his shoulder, that she wore a jewel on her nose, and a dog was lying at his feet, and so on. When the picture began to appear on the canvas by invisible hands, he says: "Gradually I saw a cloudy appearance on the canvas; in a few moments it cleared into a bright face. The whole seemed a remarkable enlargement of the photograph." (Vide *The Other Side of Death*, P. 629).

I was told by my friend Mr. T. B. Khare of a similar story of his dead mother's painting, portrayed by one of my friends, Mr. Saigaonkar, a photographer at Nasik. The story is not on all fours with the above, but is worth mentioning owing to its peculiarity. Mr. Khare's mother was never photographed, nor was there any picture of her painted, while she was alive. Mr. Khare asked Mr. Saigaonkar, who seems to have

clairvoyant vision, whether he could paint a picture of his mother, from his (Khare's) mental image of her. Mr. Saigaonkar consented, and drew an exact picture of her, concentrating all the while on the mental image of her in Mr. Khare's mind. This shows that, like the Bang sisters, Mr. Saigaonkar had before his mind's eye an exact image of Mr. Khare's dead mother reflected from the latter's mind.

Automatic Writing Without Mediums

One cannot easily distinguish passive automatic writing without a medium from what is called Inspirational or Intuitive writing. There are on record many cases of well-known authors and poets, scientists and mystics, who have confessed that their best known works were not their own, but were rather dictated to them by some other agency. Kipling's *Demon,* R. L. Stevenson's *Brownies,* are familiar examples in literature. And many celebrated authors give all credit to that invisible agency. In a chapter on "Higher Reaches of Personality" Tyrrell gives nearly 40 cases to substantiate this point. He writes: "Blake said of his poem *Milton,* 'I have written this poem from immediate dictation, twelve or sometimes twenty or thirty lines at a time, without premeditation and even against my will." Madame Guyon confesses: "Before writing I did not know what I was going to write; while writing I saw that I was writing things I had never known." William James emphasises the same point when he speaks about religious men and mystics: "You will hardly find a religious leader of any kind, in whose life there is no record of automatism. St. Paul had his visions, his ecstasies, his gift of tongues. The whole array of Christian saints, including

the greatest, the Barnards, the Loyolas, the Luthers, the Foxes, the Wesleys, had their visions, voices, rapt conditions, guiding impressions and openings. They had these things because they had exalted sensibility, and to such things persons of exalted sensibility are liable" (*Varieties of Religious Experience,* P. 472). Even the authors themselves feel that some external, invisible, but wiser agency must be at work and they are mere instruments in its hands.

Direct Voice or Automatic Speech

There are many cases, very well authenticated by reliable witnesses, in which the dead relatives try to speak with their relations on earth. Shaw Desmond has written a book on this phenomenon, known as *You Can Speak With Your Dead.* His own son John had died some time ago. Suddenly on the 10th March, 1933, Desmond, while at a friend's house, heard his son's voice quite clearly and had a short talk with him. This was repeated on three occasions in the same year, and Desmond, who was a sceptic before, became fully convinced that the dead can speak with the living. This was continued till 1940. He also mentions that he had had talks with the spirits of the late Sir Henry Seagrave—expert in internal combustion engines,—Sir Arthur Conan Doyle, William T. Stead, Rudolph Valentino and others. He says that he and others have witnessed the spirit of the late Sir Henry Seagrave talking to his wife on 2-6-1933. And such conversations with the dead convinced Dr. William Brown, M.A., M.D., D.Sc., F.R.C.P., of the survival of man. Desmond says (P. 133) that man survives death, and his earthly life is but one link in the chain of his existence.

But the most direct evidence on this score is the conversations of the late Messrs. Myres and Gurney through the mediumship of Mrs. Willett and Mrs. Piper, described by Tyrrell in his *Personality of Man* (P. 150-163), and in the *Survival of Man* by Sir Oliver Lodge. When Gurney's spirit as talking, the tone, voice and the manner differed distinctly from that when Myres was speaking. In this connection the latest evidence can be found in the conversations between the late Mackenzie King, Prime Minister of Canada, with Mr. Parcy Phillip, correspondent of the *New York Times*, who gave them wide publicity. Perhaps the late Prime Minister was a medium.

VI. Agreements Fulfilled After Death

The next category of evidence for survival consists of antemortem agreements fulfilled by the dead persons after death. Bishop Leadbeater has given three such cases from the literature on the subject, in his book *Other Side of Death* (P. 389). I am giving a summary of some here. Leadbeater quotes a story of Lord Brougham given by Andrews Lang in his book *Dreams and Ghosts* (P. 97). The story abridged is as follows: "Lord Brougham had made an agreement with his intimate friend G that whichever of them died first should appear to the other and thus solve any doubts about survival after death. G went to India and died there many years after the agreement. Lord Brougham too forgot all about it and did not know of his death. But while travelling in Sweden, he halted at an inn, and was taking a warm bath one night. When he turned his attention towards the chair in which he had kept his clothes, he was amazed to see his friend G in the chair. Brougham was so terri-

fied that he swooned on the floor. When he came to his senses, the apparition had gone. He wrote down the whole story immediately on that date (19th December). After returning home, he got a letter from India, announcing that G had died on the same date".

In another similar case we find Rev. Theodore Burkley, Chaplain of Christ Church, Oxford, appearing according to agreement, three days after his death before his friend Mr. Kenneth Mackenzie (*Glimpses in the Twilight,* P. 82).

Leadbeater quotes another story from Glanville's book *Sadducismus Triumphatus,* in which Major Sydenham after his death appeared before his friend Capt. Dyke in fulfilment of his agreement to prove his existence after his death.

VII. Cross-correspondence

The seventh category of evidence for survival is what is called cross-correspondence. In this a part of a message is given by a spirit of the dead to one medium at one place, and simultaneously the second part of it to another medium in the second place distant from the first and at the same time, in some cases, the third part to still another medium in the third place, different and distant from the first two. The mediums are kept ignorant of one another, and of the message as a whole, but the parts fit into one another and are intelligible only when they are put together and not otherwise. This gives a convincing proof of the fact that the message is given by one intelligent discarnate being, with a purpose to prove his identity. Tyrrell has given a chapter (17) to this phenomenon in his book, and Sir Oliver Lodge has made frequent references to it in his book *The Survival of Man.*

Dr. Raynor Johnson alludes to it in his book *The Imprisoned Splendour*. All these authors consider that it is a valuable proof of the identity of the spirit, deliberately sending a planned message. They have adduced proofs from several cases from the literature and I will quote briefly only one simple case known as the Kildaire Club case. It is published by Mr. Carrington in his book *Psychical Phenomena and the War* (p. 284) and recounted by Count Hamon. It is summarised as follows:—

On Monday, May 14, 1917, a seance was attended by the Count in which Mrs. Harris was the medium. Among those present was Dr. Hector Munro. There, after many convincing conversations, the spirit said: "I want to send a message to my father". Asked who he (the spirit) was, he replied: "I was an officer, recently killed in Flanders." But though he told his name often, it could not be heard distinctly. Then he told his message thus: "My father lived near Dublin and he will be found in the well-known Kildaire Club". His father's name was also not distinctly heard. But one gentleman present knew the Club. Then the spirit was asked to complete the message again. He said: "My father is very much worried over my loss. But tell him I am alright. I want someone to tell him this test message. He goes to mediums in Dublin, and I send him messages through them." The gentleman interested in this case, sent a letter to the Secretary of the Club, giving out all the details. After a few days, the father replied: "I have had messages from my son, saying he had sent a message, through a medium in London, that he had difficulty in getting the name and address, but he wanted to give me a test". Here two mediums, one in Dublin, and another

in London, got messages from the same spirit who wanted to convince his father that his son and none else was sending out the consoling messages with a set purpose that one message could be used as a 'test' message to corroborate the other. Several cases are given by these authors to convince the readers about the truth of the phenomen. In one case, Myers and Gurney were conversing with Sir Oliver Lodge through Mrs. Willett, and the messages bore out Myers' erudition from some of the philosophical terms, such as "interactionism', 'epiphenomenalism', etc. which he alone could use, the medium being innocent of them.

In *The Superphysical,* Osborne gives some very elaborate experiments of cross-correspondence with the medium Margery, Dr. Crandon's wife (P. 230). I need not copy them here, as the general pattern of these experiments is the same as given above. But I cannot resist the temptation of quoting Sir Oliver Lodge's remarks on these experiments. He says in his *Survival of Man* (1911, P. 336): "We find deceased friends—some of them well known to us and active members of the P. R. Society while alive—especially Gurney, Myers, and Hodgson—constantly purporting to communicate, with the express purpose of patiently providing their identity and giving us cross-correspondence between different mediums. We also find them answering specific questions in a manner characteristic of their own personalities, and giving evidence of knowledge appropriate to them."

VIII. Re-incarnation

The last and final conclusive evidence hinges on Re-incarnation or Re-birth. If we get some small inno-

cent children or adults, who had never known about re-incarnation, give some verifiable details of their past lives, and if these details are verified by perfectly disinterested reliable witnesses, then this positive but objective evidence would hit the last nail in the coffin of scepticism about survival. Fortunately psychical research workers have found a few well-authenticated reliable cases in the vast literature on the subject. Bishop Leadbeater has quoted some cases in his often-referred book *The Other Side of Death* (P. 702-715). Similarly, Osborne has discussed this subject in *The Superphysical* and has quoted many cases in support of it (vide: Ch. XV). Dr. Raynor Johnson has treated the subject elaborately in his book *Imprisoned Splendour* (P. 381) and quotes the subjective testimonies of Prof. Lutoslawski, a Polish scholar, and of J. Krishnamurti, as direct evidence on the point. Bishop Leadbeater too has emphatically declared that he did "remember a large number of his own past births" but he frankly admits "it would not be a proof for others" (P. 715). But the cases quoted by him, especially the one published by the *New York Times* on 16th September 1923 under the signature of Rai Bahadur Sham Sunderlal, concerning the past memories of a four-year boy Prabhu, and amply proved by objective evidence, deserve mention. Similarly the life history of her previous birth, given by a ten-year girl Shanta, related by Mr. Radhika Narayan of Delhi, and proved to the hilt by objective evidence by the late Pandit Madan Mohan Malaviya, Founder of the Benaras Hindu University, throws a flood of light on this doctrine of re-incarnation, and therefore of survival. This case will be found abridged in *The Superphysical* (P. 281). She is now a grown-up lady

and was interviewed by the *Times of India's* correspondent in Bombay (on 13th Nov. 1955 *vide* that issue) about her previous birth. We Hindus never question the doctrine of re-incarnation as we sip it with our mother's milk, and experience its truth in our everyday life by varied psychic phenomena from reliable sources. The recently published book *The Search for Bridey Murphy* by Morey Bernstein in the U.S.A. points a new way to establish the truth of this doctrine. Dr. Sir Alexander Cannon has proved in *Power Within* by over one thousand experiments of 'Regression', that there is a core of truth in this doctrine. All this evidence is so overwhelming that it cannot but convince an impartial seeker of truth of this principle of re-incarnation. In a small space, I can only indicate the sources of evidence on this point. I think I need not burden the minds of my readers by quoting more extracts from these sources. The chapter has already become lengthy, and I do not wish to strain their patience any more by adding similar evidence for survival.

CHAPTER X

PSYCHIC POWERS—TELEPATHY

सत्त्वपुरुषयोरत्यंतासंकीर्णयोः प्रत्ययाविशेषोभोगः परार्थात्स्वार्थसंयमात्पुरुष ज्ञानम्:—(S. 35, Ch. III).
"Enjoyment or bliss is the result of the identification of the Self and mind (Intellect). They are totally different from each other, the latter serving the former. Concentrate on the Self and know Him".

This is the meaning of Patanjali's 35th aphorism quoted above. When the yogic seeker succeeds in concentrating on, and consequently knowing, the Self, then, in the next aphorism Patanjali says, ततःप्रातिभश्रावणवेदनादर्शास्वादवार्ताजायन्ते (S. 36. Chap. III), meaning, "enlightenment or intuition, follows, and supernatural audition, super-æsthesia, clairvoyance, superlative tastes, flavour and perfumes arise". I have referred to this subject in Ch. VII. When the Yogi has succeeded in knowing and realising God, Soul or Self, the powers belonging to Him are at his disposal. They come to him as a matter of course. Their importance to him however is no more than that of milestones on his path. They show him that he is on the right track. He should not however be elated by their possession. As stated by Patanjali in the next aphorism they are obstacles which hinder his progress, if they are indulged in frequently and unnecessarily by the Yogi (S. 38, Ch. III)—ते समाधावुपसर्गाः व्युत्थाने सिद्धयः. Nevertheless they are great achievements in the worldly affairs.

In the first two chapters, I have marshalled the evidence about their existence and authenticity. But

if one wants first-hand experience of a modern Yogi, he can find it in *Among the Great,* by Dilipkumar Roy, a disciple of Yogi Aurobindo. Mr. Roy had asked him his opinion about the proofs of these powers, and whether they should or should not be used by a Yogi. Aurobindo replied: "All the Yogis know about the authenticity of the super-physical powers or the *Vibhutis* or *Siddhis.* The evidence in their favour is so unimpeachable that there can be no possible doubt about their authenticity" (P. 235).

About their occasional use, Aurobindo's reply was: "The use of such powers is not detrimental necessarily. It all depends on the one who uses them and on his motives. The idea that Yogis do not or ought not to use such powers, I regard as an ascetic superstition. What is forbidden to any one with a strong spiritual sense is to be a miracle monger,.... As for those who can live in the true divine consciousness, certain powers are not powers at all in that sense.....To prevent a Kalidas or a Shakespeare from writing poems or dramas would be as foolish as to prohibit a Yogi from using what become his *normal* powers though, to ordinary men, they appear to be supernormal" (P. 237).

DIVINE SOURCE OF THESE POWERS

According to Aurobindo, when the Yogi identifies himself with the Almighty, at that moment, and for the time he remains identified with God, he becomes master of the whole nature. Patanjali has expressed the same in his aphorism सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वंच । (S. 50, Ch. III). It means that when the Yogi is convinced that the Self and mind are separate, and when he concentrates on, and

identifies himself with, the Self, then he becomes omnipotent and omniscient. But this is the climax of the Yogic powers. And very few, if any, ascend to this highest level. Most of the Yogis stand on lower planes and so possess few powers. But as stated before, Patanjali has sounded a note of warning not to indulge in them, and so very few Yogis demonstrate them. The powers, however, flow when the Yogis identify themselves with the Soul or Almighty, like the scientific process of diffusion and osmosis. What happens in the case of Yogis, happens also in the case of saints (भक्तियोगी) blessed by God's favour.

YOGIC METHOD THE BEST

Western psychologists and philosophers are also coming nearer to the Yogic point of view. Yoga insists on complete control of all the mental apparatus (*Chitta*), its faculties and even the sub-conscious mind. It then asks the seeker to concentrate on the Self only. Psychologists on the other hand have devised hypnotic methods to so lull the conscious mind as to awaken what they call the sub-conscious mind or Self. The difference lies both in the methods chosen and more so on the planes of operation. When the mind and all that it implies is sidetracked, then the field is ready for *Samadhi* (समाधि) in Yoga, or auto- or hetero-hypnosis in psychology. And the supreme ideal in Yoga, or the suggestion in hypnosis, overwhelms the super- or the sub-conscious mind, or the Ego, Self, and the desired results follow. Yogis agree with the para-psychologists in saying that, though on a lower plane, the sub-conscious self has some

supernormal powers. As Tyrrell says in his *Personality of Man:*

"The problem resolves itself into the discovery of the best method for displacing the consciousness of the subject or sensitive specially selected (P. 132). That is what we do in hypnosis, automatism, or trance. The more thoroughly we get into contact with the subliminal self, the more spontaneous do the phenomena become. And hence the more inapplicable is the classical method of scientific research. The further we penetrate inward,....the more the phenomena take on a teleological and hormic character" (P. 256).

In his *New World of Mind,* Dr. Rhine says: "Psychological methods, in addition to hypnosis, have of course been tried,....and tried again....Trances and other self-induced subjective states...develop into a method for the release of latent Psi ability" (P. 120).

But as we have seen, the best method is the Yogic method, which displaces not only the normal consciousness, but the whole mental apparatus and frees the Soul. Hence it does not allow the rubbish in the sub-conscious mind to surge up, but only allows the soul power to well up and do the needful. As Prof. Pratt has explained in his *Religious Consciousness,* even the sub-conscious mind can be, and is, controlled and trained by the Yogic disciplines (P. 441). Theosophists have tried to follow the Yogic method and have succeeded to some extent in mastering it. Therefore their results seem to be more striking and more lasting. The Yogis excel them and therefore their powers are fully under their control. Let us for instance take Telepathy and see how it works.

TELEPATHY

Telepathy means knowing the thoughts of others without any ordinary means of communication such as speech, writing, signalling, etc. (प्रत्ययस्य परचित्त-ज्ञानम्) (वि. सू. १९) प्रातिभाद्वा सर्वम् (वि. सू. ३२)। ततः (पुरुष-ज्ञानात्) प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते (वि. सू. ३५) Eminent scholars like Myers, James, McDougall, Lodge, Crookes, Rhine and other para-psychologists have written many articles and books on this subject after thousands of experiments scrupulously done to avoid fraud. Patanjali anticipated them nearly 2,500 years ago and has described them tersely in the above aphorisms. This power, he says, can be acquired either by practising concentration (*Samyam*) on the other individual's mind, or by intuition, which follows identification of the Yogi with his Self. Some, he says, are born with it (S. 1, Ch. IV). In the West, many psychical research workers have tried numerous experiments, but on persons other than themselves, e.g. mediums or sensitives. Dr. Rhine tested ordinary college students at the Duke University for this faculty and has found that roughly one in five has got this power to a limited extent. But he says that it is transient, and so passes away of its own accord. Since it is not cultivated purposely like the Yogis, the individual who possesses it does not know how and when it becomes manifest and how and why it forsakes him all of a sudden. It seems it has its boom period, when the gifted individual scores cent per cent success in his experiments (*New Frontiers Of Mind* by Rhine, P. 75, 82). Psychical research societies have collected a vast amount of evidence in support of it. Some Western saints had this power by divine grace

and evidence of it can be found in their lives and in books on mysticism.

Yogic methods of the aquisistion and possession of these Psi powers have already been explained in the previous chapters. They can be supplemented otherwise. The other methods can be summed up in one word (release of) *Linga Deha*, Videha or Astral Body. Patanjali included it in his *Chitta* as can be seen from several Sutras: बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः (सू: ३७, वि) बहिरकल्पितावृत्तिर्महाविदेहा ततः प्रकाशावरण क्षयः (सू. ४३, वि); ततो मनोजवित्वं विकरणभावः प्रधानतयश्च। (सू. ४७, वि); निर्माणचित्तानि अस्मितामात्रात्। (सू. ४, कै). प्रवृत्ति-भेदे प्रयोजकं चित्तमेकमनेकेषाम् (सू. ५, कै).

His *Chitta* is thus an all-comprehensive, subtle, non-physical, entity, loosely attached to the gross physical body, and can be separated from it at will. The first two aphorisms quite clearly show that the *Chitta* or his *Linga Deha* (*Videhi Vritti*)—see *Vyas' Bhashya* on S. 43—of a Yogi can be separated from his body, and may remain outside it, or enter another person's body for a time, and then all the screens hiding the light of knowledge are removed. Then he can go anywhere in no time and control the whole nature. But if the Yogi wishes to stay for a considerable time in another person's body then he can create several *Chittas* from his ego, and make them inhabit other persons' body or bodies with full control of his own mind over them. This is seen in multiple personalities. Sutra 47 explicitly says that, after the senses and *Chitta* are separated, they can be sent with incalculable speed anywhere and the senses can enjoy their objects separately (विकरण) without the body and can conquer nature.

Earnest Western seekers are veering round to this "Discarnate Astral Body" and Dr. Raynor Johnson is also inclined to take this view (Pp. 178-9 of *Imprisoned Splendour*) when he speaks of the Transcendental and superficial selves. But they are not yet definite about it.

James, McDougall, Rhine, Tyrrell and other psychologists say that, when the "sub-conscious mind or self goes on this errand," it is "untrammelled by time and space". They possibly mean by this that it is omniprevalent and omniscient. For without postulating these properties, how can A's sub-conscious mind or self find out the destination and the individual B whose thoughts it wants to know, and after learning them, signal them to the conscious mind of A in a few moments? So even the modern psychical researchers are forced to conclude that the subliminal self or mind can dissociate itself from the gross body, and accomplish its task with its inherent property of omniscience and omni-prevalence.

APPLIED TELEPATHY

Let us now select a few Western examples where Yogic theory and method were unknowingly practised by laymen and women. The first experience is that of Mrs. Lodge, wife of a distant relation of Sir Oliver Lodge, who has recorded it in his *Survival Of Man* (P. 74). This Mr. Frederick L. Lodge was expecting his sister-in-law and her daughter from America on 27-4-1889. Mrs. Lodge being away from home, could not go to receive them. So she sent Mr. P to do the job. While coming home, Mrs. Lodge had closed her eyes for rest in the train at 3-30 P.M., when she saw a telegram (paper) with the words "Come at once, your

sister is dangerously ill." Mr. Lodge at home got a telegram from P at 3-30 P.M. worded exactly in the same terms. When his wife arrived at 9 P.M. he gently told her, "I have some news for you." She replied, "Yes, I thought so. You have received a telegram from P". She then told him its contents and her strange experience in the train. Mr. Lodge says she even recognised Mr. P's handwriting on the original form.

Sir Oliver Lodge has given another case of clairvoyance or 'distant telepathy' as he calls it. It was told by his friend Prof. R.A.S. Redmayne as having happened in his own experience when he was prospecting for mines, in a remote district of South Africa, accompanied by a working miner from Durham. His account in short is given thus: "These solitary two (men) used to play at some game on Sundays ...But one Sunday the workman declined to play, saying he did not feel up to it as he had just had intimation of his mother's death...according to the tradition in which he believed...It was a physical impossibility that they could receive any recent news by any normal means. But he adhered to his conviction ...Weeks afterwards complete confirmation came from England, both as to the date and the fact (P. 76, the same book).

Prof. Redmayne was so much impressed by this incident, that he soon after wrote an account of it in his letter to his father, a certified copy of which became available to Sir Oliver Lodge. Confirmatory documentary evidence of the telegram and the letter is available in both these cases.

Dr. Rhine has given a similar instance of the wife of a Professor in his *New frontiers of Mind* (P. 17). It is briefly as follows: One afternoon while she was

playing bridge at the home of a friend, she had a sudden impulse to interrupt the game, go to the phone to ask her maid if the baby was alright...When the deal was finished, she rushed to the phone and asked the maid about the baby. The maid replied "O.K."; but the fact was that the moment before the phone-call, the baby had fallen from the carriage head downwards, and was rescued by a policeman.

We have seen above that the sender of the message must be in such a state of deep concentration (संयम) and relaxation of mind that there is no room in it for any other idea or thought. In the three simple instances, the whole mind of each was concentrated (*Dharana*) and focussed on one and one idea alone for some time (*Dhyana*), i.e. possibly all of them were unintentionally in a state of *Samadhi,* or auto-hypnosis and auto-suggestion akin to *Samadhi.* Thus there was *Samyam* in each case, as can be expressed in Yogic language. Or the *Linga Deha* or the sub- or super-conscious self was thus released, and being free from space-time-mass limitations, it contacted and signalled to the sub- or supra-conscious self of its near relation in each case, and the result was a telepathic message. I have simplified the matter and put it in the language of para-psychology, for the sake of Western readers. Eastern readers, who have some idea of Yoga, can also understand it as the principle is the same.

POWERS OF INDIAN SAINTS

Similar instances can be found in the lives of many of the modern saints (भक्तियोगी). I will quote two or three here to show how the same principles work in identical circumstances, irrespective of time

and space. The first is from the life of Shri Gajanan Maharaj Gupte, my Guru, referred to in *Light on the path of Self Realisation* (P. 114).

"A case of Meningitis:—In 1934 in Mr. Bhise's house at Nasik, Messrs Vaidya, Walawalkar and others were sitting, talking with Maharaj, when the latter suddenly exclaimed: 'He is lying ill on my bedstead, in my room in my house. I must go to Parel'. As no letter or telegram had been received from Parel regarding anybody's illness, people were wondering about Maharaj's sudden exclamation, when to the surprise of all, a telegram was received from Parel, that Shankar was seriously ill and was requesting Maharaj to start immediately".

About Shri Madhavanath Maharaj of Indore, the experience of Sardar M. V. Kibe is very startling. He has recently published it in the Marathi monthly *Prasada* (Feb. 1955). While the Sardar was returning from England, the boat in which he was travelling met with a storm in the Arabian Sea at night. He was very much afraid, but composed himself, and concentrated his mind on the grace of the Maharaj. He then saw the Maharaj's figure assuring him of his safety. Keeping his mind focussed on the Maharaj, his trance ended in sleep. Next morning he found the sea calm and returned to Bombay rather late. On learning that the Maharaj was at Poona, he boarded the train for Poona, and went to see the Maharaj (his Guru) immediately. As soon as he met him, he bowed to him, and before he could utter a word, the Maharaj at once exclaimed, "Who had come on the boat to save you?" The Sardar was struck dumb at this, and fell down at the feet of his Saviour, wondering about his marvellous power of telepathy, clairvoyance, biloca-

tion, and psycho-kinesis all at once. He had had a similar experience of a Jain saint Shree Shanti Vijayji at mount Abu.

Still more amazing is the experience of a Bohra merchant found in a similar sea-storm. He was praying on his knees for the grace of Shri Manik Prabhu, another Indian modern saint, who was at Maniknagar (Hyderabad State), at that time. While the terrified merchant was praying on the deck of the boat, the Maharaj raised his hand as if to assure some unseen person, and his clothes also suddenly appeared to be wet as if he had plunged himself in water. His disciples could not understand this phenomenon and were wondering at it when the Maharaj explained to them that though he was there near them, still he had been out to save the merchant, caught in a storm in the Arabian Sea. When the merchant returned after a few days to pay his homage, his experience, the time and the date, tallied exactly with the account related by the saint (From *The Life of Manikprabhu* in Marathi).

Hundreds of such experiences can be quoted from the lives of many Indian saints. Some have been rendered in the English language. Readers can read with advantage the lives of Shri Raghavendra Saraswati of Mantralaya and Shri Sai Baba of Shirdi (who died in 1918). They are teeming with many such wonderful incidents quoted from the signed statements of those who had benefited from them.

EGYPTIAN ADEPTS

The Search in Secret India and *Search in Secret Egypt*, both by Brunton, are full of authentic evidences of this Psi faculty. In Brunton's first book, he has

noted the very remarkable experience of telepathy when he visited Mahmood Bey an Egyptian adept. Not only the latter knew beforehand what question Brunton was going to ask him, but he had already made his own, or other invisible soul or entity to write its answer on the slip below the question. Similarly in his book on Egypt, we come across his visit to an adept who, though he had never seen nor heard of Brunton any time before, called him by his name, told him what was passing in his (Brunton's) mind and its solution.

Materialistic psychologists have advanced many excuses like chance coincidence, hyper-aesthesis and other untenable pleas. Tyrrell, Rhine, Drs. Soal and Hettinger have proved statistically that the chance factor amounts to one in a million, and is therefore altogether insignificant. Hyper-aesthesia fares no better and it can at the most be suspected in experiments with cards and some solid tiny articles. But how can hyper-aesthesia account for telepathy carried out at a distance of hundreds of miles between two individuals, as for instance between Miss Miles and Miss Ramsen and between the Duke University, U.S.A. and Zagreb (Yugoslavia) over 4000 miles away (P. 130, *New World of Mind* by Rhine)?

FACTORS FAVOURABLE AND OTHERWISE

Research workers have found that some factors are favourable for the exercise of this and such other delicate faculties. Mediums or sensitives are like tuning forks or stringed musical instruments. When one wire is struck, the others begin to resonate. Hence an earnest, honest, fair-minded sympathetic audience or atmosphere is very favourable to the E.S.P. experi-

ments. On the contrary, in an audience full of unsympathetic doubting Thomases, hecklers and unbelievers, the experiments sometimes fail totally. Harry Price has also noted that experiments which were very successful in the U.S.A. failed to come up to the mark in England. So also bad health, tiredness, loss of self-confidence, sorrow, diseases like Parkinsonism or asthma are, even according to Patanjali, positive hindrances to success (S. 30 Ch. 1). Hypnotic drugs are conducive to success. James tried laughing gas on himself and Aldous Huxley tried Mascalin, and both of them have reported favourably of their influence on E.S.P. Physicists have tried hard to find some explanation of E.S.P. phenomena on usual physical laws and wave theory, but they have signally failed as the E.S.P. does not obey even the law of inverse square. Dr. Rhine has very ably dealt with this question in a chapter on "Physical relationships" in his book *New Frontiers of Mind.* His conclusion is that "some thing peculiarly purposive and personal is going on in the activity of the mind, and this is something over and above the laws of mechanics as we know them" (P. 160). Tyrrell also holds the same view. He says: "The more thoroughly we get into contact with the subliminal Self, the more spontaneous do the phenomena become. And hence the more inapplicable is the classical method of scientific research" (P. 256, *The Personality Of Man*).

VOICES (CLAIRAUDIENCE)

There are some phenomena, akin to telepathy, but not exactly like it, which are very difficult to classify. For instance, the voices one hears, warning about the dangers ahead. Bishop Leadbeater has given

several such instances, but there was one which affected and saved him from instantaneous death. He has given it in his *Invisible Helpers* (Chap. III) (already alluded to before). He says: "But for the warning I should have been killed...the voice was that of one whom I knew to be seven thousand miles away from me". This instance is very significant. In it the invisible agent spontaneously knew of the danger, and communicated it to the percipient with words which had immediate effect on him. Here there is no more feeling or emotion or uneasiness as in Prof. Redmayne's servant's or wife's case. Here there is telepathy and prevision of a discarnate agent combined. In a similar instance given by Tyrrell in his *Personality Of Man* (already given) the warning was given by 'a *voice within me,*' as Capt. McGowan says in his narrative, and was repeated many times as he was first not in a mood to abide by it. But ultimately he resolved to follow the warning, and he and his children were saved from fiery death that night (P. 74). Here also, telepathy and prevision of an unknown discarnate agent (*Linga-Dehi* or *Videhi* personality) were combined. Now a question arises in such cases, as to why such warnings by voices are given to a chosen few, and who gives them? It does not appear that those who receive them were very religious-minded persons. Materialistic philosophers have no explanation to offer in such cases. But ardent believers in religion and God, like Sir Oliver Lodge, Crookes, Dr. Osty and Malcolm Grant believe that our souls have ready blue-prints of our lives, and individual Soul or Self gives such warnings as clear "inner voices". Or, as the theosophists believe, other invisible benevolent entities give them. Other simple folks may interpret such

voices as intuitional or divine warnings. Whatever may be the interpretation one cannot but think that in such cases some invisible spiritual power must be watching over our destinies. Such cases no doubt put us in a dilemma whether to believe in divine dispensation or to grovel ourselves in our ruts of scepticism. Malcolm Grant opts for the first simple explanation.

There is such a vast amount of evidence for telepathy and other Psi faculties that volumes can be, and have been, written on each of them. But I do not wish to burden the book with repetitive arguments and explanations. I have touched upon the main points and have made the subject of telepathy as simple and interesting as possible from the Yogic point of view. Having done this, I will turn my pen to clairvoyance and clairaudience.

CHAPTER XI

CLAIRVOYANCE, CLAIRAUDIENCE AND PSYCHOMETRY

By concentration on the three characteristics of a thing, viz. the form, time and condition, one can know its past and future (Clairvoyance)—(S. 16. Ch. III).

By concentration on the inner light, one can know the things which are fine, obscure and remote —(S. 25. Ch. III).

By concentration on the inter-dependence of the ear and the space (filled with a medium of transmission like ether), a Yogi can have the divine power of hearing (Clairaudience)—(S. 41. Ch. III).

POWERS AND THEIR LIMITS

Clairvoyance and clairaudience are two faculties which are substantiated by specific evidence from many reliable sources and experiments under test conditions (vide: *Imprisoned Splendour,* P. 110). Clairvoyance means ability to see, especially in trance (*Samadhi*), objects not within the physical reach of sight. Clairaudience means perception in trance (*Samadhi*), of sounds not within the reach of normal audibility. Some fortunate few have these gifts since their childhood. The distinction between telepathy and clairvoyance is, that with the possession of the former, others' thoughts are known, while the latter faculty enables things to be seen without the normal means of observation. In clairvoyance one sees the objects, while in clairaudience one hears the sounds from imperceptible sources. In all these supernormal

faculties, different senses are brought into operation, and hence different names are used to distinguish them. Possibly, as Dr. Rhine and other para-psychologists say, the fountain of these supernormal faculties is one and the same. Only it flows through different sensory channels. For instance, in *New Frontiers of Mind* Dr. Rhine says: "It would appear now that telepathy and clairvoyance...are basically probably closely related, if not really expressions of the same fundamental processes...those who are telepathic are also claivoyant and *vice versa*" (P. 131). Or rather I should say they may be, for some are only telepathists and not clairvoyants. According to Patanjali's first aphorism quoted above, he includes even prevision in this basic Psi faculty. In his opinion, a Yogic clairvoyant is or should be equally at home in seeing the past, present and future, as well as in perceiving the fine, the obscure, the hidden and the remote. Not only this, but his perception of the fine or the subtle enables him to 'psychometrize' objects, and to give the exact description of the person who has handled them recently. That this faculty or gift of clairvoyance does not at all depend upon our ordinary vision of the eyes is clearly demonstrated by the fact that even the blind-from-birth can visualise the objects placed behind the screen (P. 99, *New Frontiers of Mind*).

Some expert astrologers can know the past, present and the future of a person. But their technique is quite different. But even they declare that something like intuition guides them, and not their mathematical calculations only. Even 'Cheiro' has confessed that.

However, the instability and imperfections of this gift of the mediums are seen from time to time. Patanjali has noted this uncertainty, fickleness, and imperfection of the *Siddhis* in S. 30, Ch. I, by the words अलब्धभूमिकत्व and अनवस्थितत्व meaning that some do not get the powers fully and some do not retain them for long. Dr. Rhine has shown in his book that his A-1 scorers turned out to be big failures after some time. So it seems that these powers are limited at least in cases of born Yogis or gifted ones.

PROVED EXAMPLES OF CLAIRVOYANCE

After describing the nature of, and the defects in, this faculty, I will relate here a few outstanding examples of it to convince the sceptics. I will quote first the experiences noted by Prof. Dr. Richet in his book *Thirty Years of Psychical Research*. "A clairvoyant somnambulist predicted in 1887 that Marie Thierault will live a life of pleasure which will end in a terrible way before three moons after January 14th, 1907. Marie Thierault, who led the life of a light woman, was murdered by her friend Lucette Joquelet. Lucette was charged at the assizes and the defending counsel produced the prediction given in 1887" (P. 358).

The most conspicuous success was achieved by the distinguished Swede, Emmanuel Swedenborg, who in Gothenburg in 1759 watched and reported the progress of a disastrous fire several hundred miles away, in Stockholm. At another time during dinner with a manufacturer, he warned his host that a fire had broken out in his factory. The warning proved to be both correct and timely (P. 8, *New World of Mind*). On the same page, Rhine gives another example of a

boy clairvoyant. "During World War (the first) a child of three and a half years stopped in his play one day (7th Nov., 1918), acting as though hurt and cried, 'My daddy is choking. He is down a hole and he cannot see.' After the father's return from France, it was found that at the very hour of the child's experience, he had been gassed while in a cellar and as a result, blinded for three weeks".

CLAIRAUDIENCE AND PREVISION

More interesting and vivid was the clairaudience of a Polish lady, quoted by Osborne in his *The Superphysical* (P. 95). It is briefly summarised here:

"Madame Przybylska was not a professional medium...she heard the messages and dictated the contents. The whole incident related to the Russo-Polish war. In June 1920, the Poles were victorious and had occupied an important part of Russia and had taken...Kieff. The Bolshevists were in full retreat, and the victory of Beresena was announced.

"But before that on June 10th, 1920, the medium had heard clair-audiently and declared that 'during this month there will be a disaster to Polish troops, and Witos will be the premier. A great man will give you help. In August, everything will change. A stranger will have much influence...towards the middle of August your misfortunes will end but up to that time there will be nothing but disaster.'

"According to her predictions, Bolshevists began their offensive on June 28th...On July 8th, the line of the upper Beresena was abandoned. Minsk was lost on 12th July, Vilna on the 16th, and Lida on the 18th. Attack on Warsaw began on August 13th, and on the 15th August battles began to favour the Poles. On the

18th was the victory of the Vistula. The stranger General Weygand arrived and helped Poland, and Witos, unknown till then, became Premier on July 24th.

"As this Russo-Polish war was predicted as shown above, so World War I was also predicted several decades ago by M. Leon Sourel on June 21st 1869 in connection with the life of his friend Dr. Amader Tardieu." (Osty's *Supernormal Faculties In Man,* P. 178).

Many fully verified instances of pure clairvoyance and clairaudience can be quoted from well-known and trustworthy authors. Dr. Osty records that Prof. Bert Reese was engaged by Rockfeller for his clairvoyant faculty of discovering oil deposits.

PSYCHOMERY

I will now give a few well-authenticated instances of what is called *psychometry.* This word is conventionally used to show that supernormal knowledge and vision of an unknown individual, or of an event, can be acquired by some clairvoyants or by yogis, by holding, or touching, or sometimes merely by the presence of, an object of that individual, or pertaining to that event. The object may be a small one like a ring, pen or handkerchief. But in this kind of clairvoyance, the object serves as a catalyst tuning in the mind of the clairvoyant with the unknown person, whose invisible finger marks were left on the object, when he used it, or handled it, the marks establishing 'rapport' with him. This subject of psychometry will be more fully dealt with in the next chapter. I merely refer to it here as it is akin to clairvoyance.

Harry Price has given in his book one very remarkable example of this faculty of Mlle. Laplace. On July 7th, 1928, she was given a letter written on 6-6-1928 by Dr. Tillyard, F.R.S., who was at that time in London. Price says that out of fifty-three impressions recorded, forty-two proved correct. But the most amazing was her prediction about his death. She had said: "The writer will die in a railway or automobile accident. Wheels or rails are bad for him. He has not a long life to live, not very many years. He will have a tragic death on a railway or under a car." Besides this, she had told that the writer was a doctor, and a scientist (entomologist) and had come from America. Price states that even before this prediction, in 1913, Dr. Tillyard was badly injured in a railway accident and was laid up for two years. Some years later, he was again involved in a motor car accident in New Zealand. A third motor accident had broken his rib. But on 13th January, 1937, i.e. 9 years after the prediction, Dr. Tillyard had a nasty motor car accident, and died the next day. (*Fifty years Of Psychical research,* Pp. 154-155).

Equally remarkable is aother incident recorded by Dr. Pagenstecher in the proceedings of the American Society of Psychical Research. From the *Imprisoned Splendour* (P. 184), I give a summary of it. A friend of Dr. Pagenstecher sent him a letter containing two sealed envelopes, one containing a letter and the other a description of the writer of the letter. The Doctor was to submit the letter containing the envelopes to the Psychometrist Sinora Z, who was his patient. Sinora described "a large liner sinking, and a frightened man with a scar over the left eyebrow

writing a message on a slip. He put it into a bottle, corked it, and threw it into the sea."

When the seals of the first envelope were broken in the presence of Dr. Pagenstecher and Dr. Walter Prince (who studied this faculty of Sinora Z), the message was found in Spanish, "The ship is sinking. Farewell, my Louisa. See that my children do not forget me, your Ramon, Havana. May God care for you and me. Farewell". The second envelope contained the information that the above note had been found in a bottle washed up in the Azores. Enquiries in Havana showed that a gentleman with the name Ramon disappeared from New York about the time of the sailing of the *Lusitania* which sank in the sea. His physical appearance including the scar resembled that given in the letter. He had a wife Louisa, and children, and his handwriting closely resembled that of the note in the bottle.

Prof. Denton (professor of Geology), his wife and his son—all the three—were psychometrists. The professor was given some object of archaeological interest, for instance of the ruins of Pompeii, and he could give, with such a specimen, a description of its past history, subsequently verified by historical referances. (*Soul of Things*, 316-319).

PRECOGNITION

Dr. Osty gives his own experiences. One sensitive had predicted in March 1911 that he would be involved in a serious accident, that he would be unhurt, though some one would be seriously wounded. On the 15th August 1911 Dr. Osty had a terrible accident, his car colliding with a horse-drawn vehicle, driven

by a drunken baker. Dr. Osty and his friend were unhurt but the baker was bleeding profusely.

After having studied this subject for twelve years, he writes: "Twelve years of experiment with many metagnomic (E.S.P.) percipients (sensitives), and a considerable number of persons, have given me *absolute certainty* that there are human beings who can foretell the future of other persons...It is a fact verifiable by experiment." The French Psychologist Dr. Charles Richet also says: "Precognition is a demonstrated verity...one which we are compelled to admit. There are premonitions."

World War II was predicted by Princess Zisco of Vienna in 1913 and she had foretold dethronement, persecution and tragic end of the Czar and his family. Sir Mirza Ismail (now deceased), once the Chief Minister of Hyderabad state, had written in one of his articles in the *Times of India*, that one Moslem fakir had predicted years ago that the present Nizam would see the end of his dynastic rule over Hyderabad State, and he would be the last ruler of it.

PERSONAL EXPERIENCES OF CLAIRVOYANCE

Herein I give below personal experiences of my own and of my friends, about the clairvoyance powers of those whom I had the good fortune to come across.

Mali-baba: At Poona there was one clairvoyant saint by name Mali-baba. He had the gift of clairvoyance by the grace of his Guru and he retained his powers for several years. He had highly educated men amongst his disciples. Notable amongst them was the late the Hon'ble G. S. Khaparde. The late Rao Saheb S. V. Patwardhan was one of the disciples, and

being related to me, he told his own experiences about Mali-baba's powers.

The Rao Saheb was once transferred to Aden. He informed Mali-baba about his transfer, but Mali-baba told him that he would not have to go. Mr. Patwardhan could not believe him, and after about a week, sent his luggage to the railway station, and went to Mali-baba for his *darshan* (to see him and pay his homage before leaving). Even then Mali-baba told him that he would not have to go. Just to test the veracity of Mali-baba's words, Patwardhan came home, and was surprised to find a telegram cancelling his transfer.

After a few years, he again received orders to go to Aden. Then Mali-baba told him that he would have to go and moreover described the house he would occupy at Aden and its serial number. Patwardhan later found it true. He had many similar experiences whereupon he developed a great regard for the saint. In fact he consulted Mali-baba for everything that worried him.

Mali-baba was also the Guru of Shri Mitkar about whose clairvoyant powers I have had personal experiences.

Mr. Mitkar: I came to know him first from the Shankaracharya of Puri. I was then at Yeola and Mr. Mitkar was at Poona. So, I wrote to my friend Prof. N. G. Damle, M.A. (University professor of Philosophy), Poona, requesting him to see Mr. Mitkar and test his powers. Prof. Damle with Mr. Karmarkar (engineer) and Mr. Buxy went to Mr. Mitkar and expressed their desire for a demonstration of his powers. Mr. Mitkar surprised them by graphically describing Mr. Buxy's house at Mudhol, its out-houses and their

contents, and surroundings which he had never seen in his life.

Mr. Mitkar satisfied Prof. Damle also by describing where and when he was photographed with the late Dr. R. D. Ranade and his other friends, and also told him that one of his friends had a white patch on one leg (leucoderma).

Mr. Mitkar's X-ray like vision. Mr. Karmarkar's relative is an eminent surgeon, working in one of the big hospitals at Bombay. There he had operated on a patient, and used a somewhat novel method. Mr. Mitkar was in Poona all along. But he described the whole operation, the patient's condition, the cot number, and the novel method, so thoroughy that Dr. Karmarkar was amazed at his powers of clairvoyance. Mr. Mitkar also told him that the bones of his own (surgeon's) hand were fractured and united with a metal plate.

My own experiences. Once I invited Mr. Mitkar to my friend's residence for testing. I asked him whether there was any chance of my meeting a Guru and being blessed by him in the near future. He waited for a while, and said that the Guru had already blessed me at Nasik. In addition he graphically described that incident when at Nasik I was blessed by Shri Gajanan Maharaj Gupte, though then I myself did not attach much significance to it. I could recollect the incident and the feeling it elicited in my mind.

Other experiences. Mr. S. G. Seturaman of the Associated Press of America and Mr. Ramrao of the *National Herald,* Lucknow, had never seen Mr. Mitkar before their first visit. But Mr. Mitkar surprised Mr. Ramrao by telling him that he had his residences at Wardha, Lucknow and Kanpur which he described in all their details. Mr. Ramrao was quite convinced

of Mr. Mitkar's powers. He also described the house of Mr. Seturaman at Bombay and told him the persons who were at that moment in his drawing room. The same was fully confirmed by him on his subsequent return to Bombay.

Mr. Seturaman then described in the *New York Journal* (10-3-1946) the powers possessed by Shri Mitkar.

Mr. R. B. Ambekar's powers of clairvoyance and prevision. One of the relations of my younger son's wife was suffering from delusional insanity. He was treated by eminent doctors in Bombay but to no avail. His family members had become very anxious about his health as he was the only bread-winner in the family. As the medical treatment proved useless, we decided to consult Mr. Ambekar. We met him and told the cause of our anxiety about the patient. Mr. Ambekar went into a trance for a moment, and then gave a graphic description of the patient's residence in Bombay and his native place in Konkan. He then assured us that the patient would recover in about six months, and would resume his normal duties, provided his relations would worship God Dattatreya till the patient's recovery. His words came true after the stipulated period.

SOME MORE ILLUSTRATIONS OF CLAIRVOYANCE AND CLAIRAUDIENCE

The wonderful powers of clairvoyance and clairaudience possessed by Shri Annasahib Patwardhan have been described in his published *life*. He was a graduate in Law, Medicine and Engineering. His mother also possessed similar powers. It is stated in his published life that she could describe the battles in

the first war of Indian Independance (1857) from her residence in Poona on the very day, which could be subsequently confirmed by the newspapers.

Shri Patwardhan was the disciple of Shri Narasimha Saraswati of Alandi (a village near Poona). Mr. Dandekar, another disciple of Shri Narasimha Saraswati, was at Dabhol, hundreds of miles away from Poona. Shri Patwardhan once purchased a book of Sanskrit prayers. There were many mistakes in it, and he could not get a corrected copy for his daily prayers. Meanwhile, Shri Narasimha Saraswati appeared in a dream, before Mr. Dandekar, at Dabhol, and, though invisible, dictated in clear audible words the corrections which Shri Patwardhan was searching for. After finishing the dictation, he ordered Dandekar to go to Poona and give the corrected copy to Patwardhan. Dandekar reached Poona and presented the corrections to Shri Patwardhan. Shri Patwardhan was so moved by this indication of the grace of his Guru that he himself wrote it down in his diary immediately. (*Life of Annasahib Patwardhan,* Marathi edition, Pp. 120-122).

CLAIRAUDIENCE

I will now relate my own experiences which affected my own life. One of the distant relations of mine is a lady S. By the grace of Shri Mali-baba she has this faculty of clairaudience. When any danger threatens the life of her relations, she clearly 'hears' about it many days before the event. She also hears the instructions to be followed in case the danger is avoidable. These instructions are for the worship of God Shiv. She had this clairaudient warning when my distant cousin (the husband of her sister) had a sharp

heart attack (of coronory thrombosis). When I met S she told me that death was inevitable. My cousin died within two days in spite of all our efforts.

Some months after, S had a similar warning about a distant male relation of her eldest sister. This was rather indefinite. None the less her father began to worship God Shiv in earnest. The warning was repeated a week before I got the first severe attack of coronory thrombosis in December 1944. My sons were summoned by wire suddenly. Then only S came to know that it was me about whom the warning had come three weeks ago. Fortunately, I recovered from the attack, probably as the result of the Grace of the Swami of Akkalkot, and of the prayers offered by the father of S (for me) for three weeks. I knew this only when I was removed to Poona for rest.

One of my friends, Mr. Hanamantacharya Umerji, often visited Alandi, in Poona district, where there is a magnificent temple over the Samadhi of Shri Jnaneshwar. While there in the temple, engaged in the worship of the great saint, words came to his ears, "Read Vithal *Stavaraj,* thousand times". He could not trace the source of this message. A few days after, to his surprise, the same book was presented to him by an unacquainted gentleman coming from Pandharpur, who again advised him to read it. Mr. Umerji completed the bargain after which he received a further token of God's favour—holy water from Pandharpur—again through a stranger.

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SUPER X-RAY-LIKE VISION

In S. 29, Ch. III (नाभिचक्रे कायव्यूहज्ञानम्) Patanjali has described one special faculty of knowing the full details of the human body, by concentrating on the

solar plexus or नाभिचक्र. Mr. Mitkar's experiences given above show that he could easily see, in and through the human body, the irregularity, and directly see the diseased organ. That there are such gifted persons can be seen from a similar instance cited by Dr. Mason in his *Hypnotism and Suggestion* (P. 255), of Master Leo Brett, a lad of ten and son of Dr. Frank Brett. The point of special interest, described by Dr. Mason, is that he sees an atmosphere of pale green light (aura) flashing in every direction about the person for a distance of four to five feet. Dr. Kilner, radiologist of the London University Hospital, possessed a similar faculty. He has described the technique of this visualisation (vide: *Human Aura* by Bagnall).

THE SWAMI OF AKKALKOT AND OTHER SAINTS

Many such interesting and convincing experiences of clairvoyance can be found in the lives of many Indian saints of the past one or two generations. The Swami Maharaj of Akkalkot had occasionally startled his followers by precognising the future, and dictated the remedies to avoid difficulties. One of his followers was Sardar Mane. He was anxious about the marriage of his daughter. One day Swamiji told him that she would be married to Khanderao Gaikwad of the Baroda Prince's family, and it proved to be the case some days afterwards. Another incident was about Mr. Babaji Sadoba, Postal Superintendent, who had gone to Akkalkot to visit Swamiji. When he asked Swamiji's permission to return to his duty at Bombay, Swamiji said, "Do not go". The devotee could not understand the meaning of this refusal. But as he had no leave, he started in spite of Swamiji's instructions,

and, after going for a few miles, found that the bridge over the river was swept away by floods and the road was impassable. Then only he knew Swamiji's clairvoyant powers, and why he refused permission for him to go. Sir Chimanlal Setalvad, once Advocate General of Bombay, was a sincere devotee of Swamiji and had many such experiences of his powers and favours.

Shri Sai Baba, well-known saint of Shirdi had demonstrated such powers frequently, and they are recorded and published in English booklets written by his devoted followers. Most remarkable of them were those of Prof. G. G. Narke, M.A., M.Sc. (Manchester), who was Professor of Geology in the Engineering College, Poona. After his return from England he remained without a permanant employment for a long time. But Sai Baba had assured him in 1913, that he would hold a permanant post at Poona. This prophecy, among many others, was fulfilled in 1918, when he was appointed a Professor of Geology. Many such experiences ultimately convinced Prof. Narke of Sai Baba's E.S.P. powers. R. B. Dhumal, a government pleader at Nasik, became a sincere follower of Sai Baba by the literal fulfilment of Baba's precognitions. Many highly educated men like Mr. H. S. Dixit, Solicitor, Mr. M. V. Pradhan, Mr. Khaparde, once member of the supreme legislative council, Dr. Mulki, M.B.B.S., have published on their own signatures their experiences of Sai Baba's supernormal powers, noting the benefits they derived from Sai's favours.

STARTLING INFERENCES

These facts about clairvoyance, clairaudience, psychometry and prevision lead us to inferences which

revolutionise the whole trend of our thoughts. Physiology and Optics teach us that our vision is dependent upon five factors, viz. light, normal eyes and vision, brain, mind and the object. The incident rays of light from the object enter our eyes and stimulate the optic nerve terminals, which carry the sensation to the brain. The brain responds through the mind, intimating the vision of an object. If any of the factors in this reaction is absent then we cannot see the object. But in clairvoyance and prevision the clairvoyants and psychometrists see the objects even when they are so far away as to be beyond the normal range of vision. In prevision the case is still more complicated. To normal individuals, that event is yet to take place and so is not present at all. But since the clairvoyant is able to see and describe it, to him it is a reality and a concrete fact in existence. Occasionally some normal persons also see future events in their dreams though the eyes are closed in sleep. How can they see such non-existing (future) events? That we create light is certain because everybody creates light to see in his dreams (vide S. 30, Ch. I). But even though the light is created, we cannot say that we create non-existent events. We are therefore driven to conclude that the whole mechanism and the plane of clairvoyance, precognition and dream-vision are altogether different from our normal plane. And on those higher planes, the subtle body becomes separate from the physical body by any of the four yogic methods (vide: note at the end), and going beyond time, space and causality, and all the laws of the physical world, becomes conscious of events predetermined by the individual's past Karmas, and impressed on his subtle body, and conveys those impressions to the suprali-

minal normal working consciousness of the clairvoyant or the dreamer.

This occurs in other Psi-faculties also. For instance take telepathy. Success in it makes us fully realise that to read others' thoughts they must be impressed, set, fixed on *Linga Dehas* or their minds as if in a book. When we remember any past thing or follow 'regression' in hypnosis, we know that all our activities in this life are stored as indelible memories in our brain or mind, and can be revised any time under favourable normal or hypnotic conditions. Similarly psychometry compels us to admit that some permanent impressions are left upon objects handled by individuals, sufficient at least to estabish rapport between them and the individual seer. Retrocognition of the life of a man by a clairvoyant leads to the same inevitability of fixed impressions on his mind or on objects which the clairvoyant easily reads. I have seen persons who, simply by looking at your physiognomy, can immediately cast your correct horoscope. Palmistry also, in the hands of experts like Cheiro, can tell the whole tale of a man's life. An expert astrologer can also do likewise. What do all these facts show? They demonstrate, as Dr. Osty says in his oftenquoted book, that the whole pattern of an individual's life is settled, and the blue print can be accurately read by some gifted persons or Yogis. And an expert telepathist or clairvoyant like the expert palmist or astrologer can read it sufficiently correctly. What helps them to read it? Permanent but infinitesimal fixed impressions somewhere on the face, palm, mind, or subtle body, or on some objects beyond the range of our normal senses. Otherwise it seems an impossible task.

On predictions of future events, Leadbeater says in *Man, Whence, How* and *Whither* (P. 346): "I can bear testimony to one undoubted fact that there is a plane from which the past, the present and the future have lost their relative characteristics, and each is as, actually and absolutely present in consciousness, as the others." This book was the result of a record of the clairvoyant observations of both Leadbeater and Dr. Annie Besant, and hence deserve some consideration. In it, they again say (P. 347), "this future also was in every way as actual, as vividly present as—the past" and man "cannot avoid or appreciably modify this destiny." The reason they give is, "the very spirit within him—has already determined upon this, and set in motion the causes which must inevitably produce it."

So we lead our lives on two planes, according to a pattern set for us individually by our higher self, and the lines, signs, and minute subtle impressions on our subtle body or mind, signifying the course of events, can be read by only a few gifted individuals or Yogis to whom the past, present, and the future are mere terms for conveniently marking out events in succession. As we ascend to higher and higher regions, our horizon becomes wider and wider, and what was beyond the horizon before comes into view. So when our consciousness is raised by the Yogic methods to higher and higher planes, what was in the limbo of the future becomes the actual present to it. Then the past, present and the future merge into one reality.

DESTINY AND FREE WILL

But are we then hide-bound by destiny? To a large extent; yes. The only exception is of those who

are favoured by God. His Grace can do and undo anything. When a Yogi or a devotee identifies himself with God, and becomes merged in Him, then he too, so to say, shares for a time His rule over destiny and becomes its master and not its slave. But this Grace is bestowed on a few who have wholly surrendered themselves to, and merged themselves in, God. In this connection Bergson's dictum that we are rather liberable than liberated seems significant. So is also his view that pan-awareness or omniscience (*Chit*) is the characteristic of mind. Commenting on this, Tyrrell says: "One does not have to ask how consciousness becomes aware of things, but how its awareness comes to be imited and not universal. This hypothesis, whether true or not, has the merit of turning our faces in the right direction. The subliminal self does seem to behave as if it possessed something more like pan-awareness than does the supra-liminal (normal) self. The phenomena of inspiration, genius and mysticism, all suggest it (*Personality of Man*, P. 96). This idea of Bergson seems to be a mere echo of Patanjali's Sutra about the removal of screens [ततः (प्राणायामात्) क्षीयते प्रकाशावरणम् S. 52, Ch. II]. So also the release of the subtle body from the physical body, during *Samadhi*, sleep, crisis, or hypnosis, restores its pan-awareness according to Vedantists or Theosophists. Shankaracharya also says in *Shatashloki* that the *Linga Deha* or the astral body is omniscient and omni-prevalent. Patanjali too says the same in his Sutra (बहिरकल्पितावृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः S. 43, Ch. III).

RE-BIRTH

All the Indian mystics and thinkers, sages and savants, whether ancient or modren, agree in postu-

lating the Transcendental Self or Soul, who has chalked out the pattern of our present or future lives according to our past actions. And here follows inevitably the theory of reincarnation. If the law of causation prevails on the world-plane, then causes must precede effects. And if effects are visible and directly realisable, then it follows there must be causes, near or remote, in this or the past life. The future events are invisible to our normal consciousness because they exist on higher planes where, what we call past, present and future, are in the 'eternal now'. Because they exist on higher planes, those who can raise their consciousness to those planes,—clairvoyants, psychometrists, astral bodies or our own dream selves —alone can perceive them. Our discarnate self or some spirit who is interested in us, as the dead mother in Leadbetear's *Invisible Helpers,* keeps vigil on our lives, and give appropriate warnings of impending danger, if it is avoidable. All this reasoning compells us to postulate (1) Transcendental superconscious Self, (2) Higher planes than our normal worldly plane and (3) the gifted few who are clairvoyants, born or self-made and who can perceive what is happening or likely to happen in the future in the life of an individual.

I hope I have adduced incontrovertible evidence to prove the existence of clairvoyance, claireudience, precognition and psychometry. The corollaries that follow compel us to accept some inferences which are startling, but nevertheless true, and oblige us to postulate re-birth to explain our destiny. More of it is said elsewhere in this book.

In the next chapter we shall discuss how mind can influence physical objects (psycho- or tele-kinesis),

Hitherto we have dealt only with mind acting on mind, or on some fine invisible impressions on objects, or knowing them without senses. The next step is the direct influence of mind on the creation or motion of objects.

NOTE

The four methods of Patanjali:—

(1) By an occasional flash of clairvoyance as suggested in S. 36, Ch. I—विशोका वा ज्योतिष्मती ।.

(2) By detaching the astral body from the physical body (referred to in S. 42, Chp. III, बहिरकल्पिता-वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः).

(3) By raising the visual acuity to the n-th power by concentration on it (substituting *netra* "for" *shrotra* as suggested by commentators in the Sutra श्रोत्राकाशयोस्संबंधसंयमाद्दिव्यं श्रोत्रम् (S. 40, Ch. III), and lastly

(4) By identification of the individual self with the Universal Self by which sublimation of, and mastery over, the senses of sight, smell, touch, taste and hearing occurs.

CHAPTER XII

MENTAL CONTROL OVER NATURE, LIFE AND DEATH

(*Psychokinesis, Apports, Levitation* and other Powers)

Sutras 39, 40, 42, 44, 45, 46, 47 and 48 of the *Yoga Sutra* of Patanjali, Chapter III.

PSYCHOMETRY

Patanjali has described many powers in the aphorisms indicated above. Readers with find them in the Appendix. Psychometry does come partially in this chapter also, as some object is necessary for it. Really it belongs to clairvoyance, and hence it was partly described in the last chapter. There is no appropriate term for it in Yoga. But *Pratipatti* described in S. 52, Ch. III comes very near to it. In parapsychology also it is conventionally used for what it stands for. Literally its meaning is quite different. But long usage has sanctioned it to mean a faculty in which impressions on an object serve like a switch to contact the clairvoyant with the last individual who touched it and to reveal the knowledge of the circumstances in relation to it.

Numerous instances given in the last chapter and elsewhere conclusively show that impressions on objects, handled by persons, last for a very long period, and establish rapport between the clairvoyants or Yogis and the objects (S. 51-52, Ch. III).

This potentiality of retained or fixed impression on objects or words explains also many other phenomena of charms, talismans or mantras, which fulfil

the needs or relieve the sufferings of thousands of individuals. Lourdes water, prayers and some highly potentised words (mantras), or objects like chips of the cross, or ashes from the temples or tombs are still believed by thousands of devotees to do wonders. In the chapter on Psychology (III), and under the heading Mantra, this subject has already been alluded to. It is true that faith has a larger part to play in these cases. But mere faith minus the obvious symbols peters out without any appreciable results. Hence the necessity of symbols, charged with the powers of the saints and sages which concentrate and canalise the psychic power of the believers in the required direction and achieve the desired results. As a parallel to this, hypnotic phenomena have shown us how faith in the authority of a person and faith in the symbol (coloured water supposed to be medicine) profoundly and visibly affect material objects like the human body and its functions. That shows how mind controls and affects objects also. In psychometry, however, the clairvoyant, as in auto-hypnosis, establishes rapport with the other unknown person or events by means of the object and the impressions on it. Once the rapport is established, then the object also is not necessary. So the crux of the problem is contact with the unknown person or the event and the environment, through the invisible impressions on the object.

PRATIPATTI

The person contacted through the object may be an ordinary human being or he may be a God, or a saint living or dead. The object with the fixed impressions of the saint or the God or deity thus focusses the faith of the devotee or the psychic, and serves

as a channel through which the divine or the saint's grace flows to him. This shows why idols and images of God, temples, mosques, churches, tombs or objects consecrated by God or a God-like saint are fondly believed by devotees, generation after generation, and serve the purpose of winning his favours or grace.

Some sceptics may raise a question here as to how the impressions on the objects, consecrated by the Divine or God-like saints, last so long. The question is valid but, though the causal relation is inexplicable, there is empirical evidence to show that the impressions on objects handled by such persons do last long. The evidence dates back to the age of Patanjali. His aphorism 53, Ch. III says that "discriminatory power, achieved by concentration on the changes going on in the object from moment to moment (S. 52) brings knowledge of the difference between two exactly similar objects, when the difference cannot be ordinarily known by the nature, character, or locality of the object." This discriminatory power of spotting out the object with invisible impressions on it from similar or identical objects is technically called *Pratipatti* by Patanjali. Dr. Besant has in her lecture in 1893 on "Man, his nature and powers" told how experimental proof can be had of this discriminatory power, which, she says, is nothing but clairvoyance. The experiment she describes is briefly as follows: "Draw an invisible or imperceptible image on a blank card lightly with a piece of wood, and throw the subject into trance. Give the suggestion to him about it. Mix the card with many similar or identical blank cards, shuffle them, and ask him to find out the card touched by the wood. He finds it out". When asked how he identifies the blank card, he says that "he

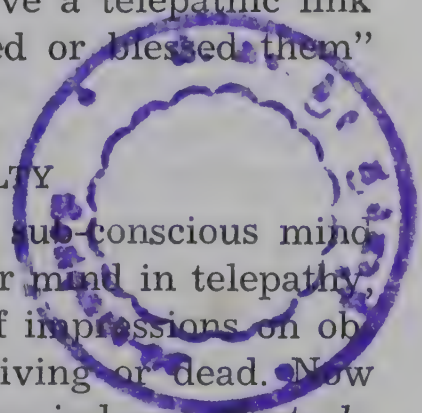
actually sees the image (lines or impression) on the card, and picks it out." Such experiments clearly show that images or impressions on the object, invisible or imperceptible to ordinary persons, are perceptible to the hypnotised, or sensitives, or clairvoyants, and much more so to the Yogis. In the case of holy objects the impressions are being renewed every time the objects are touched or blessed by a host of other saintly beings. They thus remain as if constantly charged with the same imperceptible power, and can be seen to be so charged, by gifted individuals, or sensitives, or clairvoyants.

THEORY OF PSYCHOMETRY

Dr. Rhine in his *New World of Mind* (P. 87), Dr. Raynor Johnson in his *Imprisoned Splendour* (Chap. VIII), Dr. Osty in his *Supernormal Faculties in Man* and Dr. Hettinger in his *Ultra-Perceptive Faculty,* say that they had made many experiments and drawn some tentative conclusions. Some of the conclusions are as follows:—

Each person who has touched the object can be cognised distinctly. Once rapport is established, the object is no longer necessary. Contact with the object may have been made years ago. The physical and chemical nature of the object does not matter. The degree of reaction differs with different sensitives. The person who touched the object may be living or dead. And once he is contacted, his past and future life may be known. Dr. Johnson's theory of psychic ether is worth considering in this and other respects. For intsance, regarding the words of prayer, he says: "Veneration or prayer, offered over centuries to certain relics or images, and in certain places, may create a

permanent modification of the associated psychic ether, so that other minds, subsequently concentrated on them, may be seized with the same emotions or version. . . the supposed virtues of the amulets, charms, or talismans may not necessarily be based wholly on suggestion. They may serve to give a telepathic link with the person who first touched or blessed them" (P. 188).



ONE BASIC FACULTY

We have seen how super or sub-conscious mind or *Linga Deha* can contact another mind in telepathy, or in psychometry with the aid of impressions on objects touched by some persons, living or dead. Now we go a step further, and see how mind can affect *objects* themselves. In parapsychology, this phenomenon is called tele-or psycho-kinesis. Really if we go to the root of this Psi faculty, it appears that every E.S.P. power is related to the other, and this interrelation shows that the whole Psi faculty is one, and its aspects are differently, but sometimes singly or collectively, manifested. Our Indian commentators on Yoga aphorisms have made two broad divisions, but only for convenience: mental or psychic powers, and physical powers (*Jnanasiddhi and Kriyasiddhi*). But Patanjali has expressed the unity of Psi in Sutras 5 and 6 of Chapter III—तज्जयात्प्रज्ञालोकः। तस्य भूमिषु विनियोगः।—which means that once Yogic *Samadhi* is mastered, then intuition—or pan-awareness as Bergson calls it —flashes out, and can be used for any purpose.

Dr. Rhine too (P. 75) states that "these two broad types of Psi—E.S.P. and P.K.—represent mere arbitrarily selected aspects of the same basic psycho-physical interaction. . . the effect measured in the P.K. test is

one made upon the object; in E.S.P., it is upon the subject" *(New World of Mind)*. Looked at from this unitary point of view, the fundamental cause in all Psi is the mental power of some Yogi, or a sensitive, or some discarnate entity, which affects gross or fine objects. On the other hand, psychometry shows how fine etheric impressions on the objects can affect the mind. Similarly objects like undercurrents of water or oil, or deposits of minerals, in the earth impress the Yogis or sensitives as soon as they walk on or near the spot.

PSYCHO-OR TELE-KINESIS

Now under the above we will adduce some verified and reliable experimental evidence. Dr. Rhine and others have experimented on P. K. with dice-throwing, and his work can be found in his book *New World of Mind*. This work finds its parallel in the *Mahabharat* where Shakuni was described as an expert in influencing dice and he defeated the Pandavas by this trick in a series of gambling games, with the result that they lost everything. Dr. Thouless of Cambridge University and Miss Macmohan worked with simple flat discs. Similarly H. Forwall, a Swedish engineer worked in this field, and the conclusions arrived at by these workers show that the objects can be influenced to fall so as to indicate a placement effect (P. 39). "Here physical laws do not hold" (P. 133).

These eperiments of P.K. led Dr. Rhine to remark: "Back of Psi then, and of all the rest of nature, must be some sort of common energetic reality." Some of these energies affect the sense organs under certain conditions and produce effects more or less limited by time-space-mass relations...Such a common stock must be at the same time the source of this

psychic energy...that does not affect the senses, does not produce the effects directly related to time, space and mass, and yet does produce results...that can be perceived or otherwise experienced...and at the same time displays 'intelligent purpose' in the process" (P. 139).

EXPERT EVIDENCE ON PSYCHOKINESIS

There is so much authenticated evidence about telekinesis phenomena that volumes can be written on this subject alone. I select here only one other author, Harry Price. He has devoted four chapters of his book (4, 5, 6, 7) and most of his evidence is unimpeachable. Eusapia Palladino (Neopolitan), Stanislava Tomczyk (Polish), Anna Rasmussen (Danish) and other mediums were investigated by well-known scientists and university Professors like Drs. Richet, Ocorowicz, Flournoy, Schrenk-Notzing, Christian Winther, Hans Thirring, Gowland, Tillyard, Crawford, Imoda, Trabacchi and several others. In all these investigations, heavy objects like tables (some weighing 44 lbs.) and chairs were lifted from the ground, pendulums, balls and bells were moved, musical organs locked and sealed in the boxes played without any human agency and sometimes to order. Many other phenomena were witnessed, sometimes in full daylight, to the complete satisfaction of the investigators. Price remarks that these were what are called 'control' mediums and these controls or invisible discarnate human agencies or spirits were obliging enough to satisfy the observers to the limit of their powers. Some of them materiailsed "third arms", "teleplasmic forms, and phantoms like Bien Boa." In the seances with Kluski, frequently animals like squirrels,

dogs, cats and birds appeared suddenly in the seance rooms to the utter amazement of the sitters. After convincing himself about these, Powalowski, Professor of Aeronautical Engineering in the University of Michigan says: "On one occasion a lion appeared and on another a large bird like a hawk or buzzard. The lion, rather menacing, beating his tail and striking the furniture, frightened the sitters and the seance broke up, as they awakened the medium. On another occasion a huge ape or a hairy man made his appearance and treated the sitters roughly. The last medium, Anna Nonaro, even glowed at night in a bluish white light, in the hospital where she was being treated for some ailment. The most marvellous phenomena were however produced in the presence of the Schneider boys. Price says: "Speaking personally, I was very deeply impressed, as it was the first medium through whom I had witnessed phenomena under unimpeachable conditions" (P. 96). "More than two thousand savants have testified to or witnessed the manifestations. Lord Raleigh considers that the genuineness of certain of the phenomena has been proved...and so far as the physical phenomena are concerned the Schneider boys are the sheet-anchor of the psychical research.....Many (telekinetic) manifestations were witnessed under excellent conditions of controls by such famous scientists as Prof. Julian Huxley, Dr. Andrade and Dr. Tillyard (all F.R.S.)" (P. 109).

TRANSFORMATION OF ENERGY

Price says that the most remarkable phenomenon seen about Stella C. was her ability to transform one kind of energy into another. Crookes, Price and Dr.

Tillyard found cool breezes synchronised with violent telekinetic displacements, temperatures dropping by 11°c. Dr. Tillyard, F.R.S., remarked in *Nature,* July 31, 1926: "It is not an extravagant hypothesis which finds an explanation for the production of supernormal physical phenomena in the withdrawal of heat from the circle of sitters, such heat being turned into some other form of energy, possibly of a kind not yet investigated by science." Price too states: "It seems almost certain that some sensitives like Stella C. are transformers of energy rather than a source of it. Mr. Dudley has computed that the transformed energy at one of the Schneider seances was sufficient to lift one ton through a height of ten feet, for each minute that the seance continued." (P. 129).

Dr. Crawford has also stated in *Psychic Structures* that he "felt a cold breeze issuing from the neighbourhood of the medium's ankles" (P. 61). This extracted energy, it seems according to his experiments, is converted into an invisible mass, increasing the weight of the medium before and after the levitation or raps or noises. Two of his conclusions are as follows:—

(a) When the table is steadily levitated, a weight is added to the medium very nearly equal to the weight of the table (cf. *Garima Siddhi*).

(b) The seat of reaction would therefore appear to be chiefly the medium herself.

Dr. Raynor Johnson's views about the transformation of psychic energy into physical energy used in P. K. deserve mention. He thinks the etheric body of the medium transforms it from one modality to another. In support of this theory, he adduces some proofs from the poltergeists (invisible mischievous

entities or ghosts). In the case of the 'Cure d Ars', in whose presence poltergeist phenomena occurred over thirty-five years, the reservoir of psychic energy was constantly being recharged by his ascetic practices. In support of this statement, Dr. Johnson refers to *Kundalini* Yoga and *Chakras* which are aroused by breathnig rhythms (*Pranayams*) and mental concentration (*Samadhi*). They effect the transformation of energy from one modality to another. And when psychotherapy by prayer or otherwise is used to cure the patient, Dr. Johnson says, the mind of the healer, which is en-rapport with that of the patient, acts psychokinetically through the etheric body of the patient to stimulate the body towards health (P. 254-260, *Imprisoned Splendour*).

LEVITATION

Levitation or lifting of heavy objects against gravity by invisible force or entities is a telekinetic phenomenon. Sir William Crookes has recorded in his *Researches in the Phenomena of Spiritualism* that he had actually seen heavy tables and chairs lifted up in the air with persons seated on them (P. 520). Similarly Bishop Leadbeater has noted his own personal experiences in his book, *The Other Side of Death* (P. 520). The invisible entity always obliged him by raising or moving heavy or light articles according to the wishes of the sitters. He says, "These phenomena took place in my own house and were entirely unconnected with any professional medium" (P. 525).

Mr. Home's levitation was actually witnessed by Sir William Crookes, Myers and many other reliable witnesses. Crookes writes in his *Researches* (P. 89): "On three separate occasions have I seen him (Home)

raised completely from the floor of the room. . . . There are at least a hundred recorded instances of Mr. Home's rising from the ground in the presence of many persons. . . . the Earl of Dunraven, Lord Lindsay and Capt. C. Wynne being amongst them."

My friend, the late Purohit Swami, was actually seen by Dr. Limaye (house owner) raising himself from the ground while meditating, and remaining high up in the air for some time. In his book, the *Indian Monk,* the Swami has described his own observation of a Yogi being suspended in the air and remaining comfortably there. My friend, Mr. Nirokhekar, writes to me that Budbudacharya was seen by him elevating himself in the air and easily coming out of the room in which he was locked, the lock and the latch remaining intact. Haribaba a saint of Phaltan, and Bhapkar Maharaj, another saint, had this power. Mr. T. B. Khare, auditor, states in his book that he has seen a saint from the Himalayas levitating himself (vide: *Pranashakti Yoga,* a Marathi book). Sir Alexander Cannon has referred to this subject in his book *Invisible Influence* (P. 81) and has described how he was levitated and transported over a river by the Yogic power of a Tibetan monk.

According to Dr. Richet, Dr. Geley and Dr. Crawford the psychic energy or mass required for Levitation, as described before, comes mainly out of the medium's body and is transformed into invisible columns or bands or into visible ecto-tele-psychoplasmic limbs or rods (Dr. Richet's *Thirty Years of Psychical Research*). As an instance of a mischievous spirit (poltergeist), I quote the following from the *Mysteries and Romances of the World's Greatest Occultists* by Cheiro. Here the medium was Eusapia

Pallidino. Cheiro says: "In Major Davis's room, in broad daylight, every one in the room saw two long lines of whitish matter proceed from her stretched-out hands to the table. The table began to move in Mr. Davis's direction and pressed him so hard that he shouted for help. Sir Fletcher Moulton, Bar-at-law, and I went to his assistance but the table could not be deflected. Four servants were called out but to no purpose. When Eusapia was brought and gave a reverse direction then only Davis was released (P. 169)". This reminds us of Patanjali's Sutra (S. 24, Ch. III) which says that when a Yogi or a discarnate body concentrates on the strength of an elephant, he gets that strength. Sutras 44 and 45 lead us to think that when a Yogi masters nature he can be small or big, light or heavy, visible or invisible (अणिमादि सिद्धय:). Major Davis's case is an instance in point. We have seen from the evidence given above that a Yogi or a psychic or a spirit can extract energy from nature or other beings, and can convert it into kinetic energy to produce telekinetic phenomena. Whether his invisible etheric body transforms it, or some other discarnate agency called 'control' does it for him, matters little. It is enough for our purpose that he has the power to do it himself or cause other disembodied agency to do it in his presence and at his will.

Once the Yogi or a controlling spirit of the psychic has learnt to master mental and material elements, and mould them according to his will, the rest of the physical or motor phenomena are easy to explain. Many of the powers of materialisation or dematerialisation, or making the body visible or invisible (*Mahima and Anima Siddhis*), emanations or radiation, spirit lights, voices, odours, touches, raps,

are all concerned with similar modifications of the physical body or control over elements or energies. So also is the power of making the body young, beautiful, powerful, radiant and resistant to all adverse forces (S. 46) like infectious diseases, burns, wounds, drowning, poisons, etc. He can travel with the speed of mind, can have anything from any place, and control many natural forces (*Ishitva*), and can be almost omniscient or omnipotent. Everything is within his grasp or under his control. Unless we postulate these powers fully or partly for the Yogis, discarnate bodies, sensitives or psychics, these Psi phenomena cannot be explained.

Western parapsychologists credit all these powers to their favourite subconscious mind. They are not yet prepared to concede—though irrefutable Himalayan evidence drives them to do so—discarnate, invisible, intelligent personlities or entities within or without the living bodies, which can be voluntarily or involuntarily released or invoked under certain crucial circumstances, or in *Samadhi*, or in trance.

APPORTS (PRAKAMYA SIDDHI)

These invisible entities are either innocent, benevolent and obliging, or they are mischievous, malevolent and destructive. The former category is known as angels, and the latter ghosts and poltergeists. Being unfettered by bodily and physical limitations, they are above space-time-mass relations. Spiritualism testifies that they are anxious and eager to make their presence felt by us, but they need a sensitive medium through whom alone they can contact us. The amazing phenomena of apports make their presence con-

vincingly felt, and I can vouch for this fact by my own personal experiences also.

Out of the vast amount of evidence on this point, it is very difficult to make a selection of some outstanding performances. I will quote here some instances from the famous authorities whose evidence is above reproach. I will quote at the outset a passage from Swami Vivekananda's lecture on *"Powers of the Mind"* delivered at Los Angeles, California, on January 8, 1900. He said: "I was in Hyderabad (Deccan) in India, and I was told of a brahmin there who could produce a number of things from where nobody knew. He was a business man and was a respectable gentleman. He had only a strip of cloth around his loins, everything else being removed from his body. I had a blanket which I gave him to wrap round his body since it was too cold, and made him sit in a corner. Twenty-five pairs of eyes stared at him. He said, 'Now look, write down anything you desire'. We all wrote down names of fruits which never grew in that terrain. We gave him those bits of paper and there came under his blanket bushels of grapes, oranges and all sorts of fruit we demanded. He asked us to eat them. Some of us objected, thinking it was hypnotism, but the man began eating them himself whereupon the rest of us followed. He ended his feat by producing a mass of roses. Each flower was so perfect that it bore dew on its petals, as if it was freshly plucked from the gardens. It seemed impossible that it could be a sleight of hand" (*Vivekananda's Lectures,* Mayavati Memorial Edition, Part II, P. 245).

Yogananda in his *Autobiography of a Yogi,* Ch. 18, describes a personal experience of his guru Shri Yukteshwar, who had himself told him about

the remarkable feats of Afzal. This Muslim fakir was always accompanied by a disembodied spirit, whom he called Hazrat. This invisible entity was able to fulfil the fakir's slightest wish. Yogananda's Guru continues: "Afzal offered to supply an instantaneous lunch. We ordered the most expensive dishes. . . . some one suggested that the meals should be served on gold plates and so they were served" (P. 190).

In *Isis Unveiled,* we find that Madame Blavatsky had brought a diamond from a locked iron safe—the lock being intact—and showed it to the spectators (P. 129). Madame D. Esperance has given in her book *Shadowland* several instances of such objects, plants and even lilies from Japan, brought by invisible spirits and photographed by Mr. Oxley.

My own personal experience confirms this apport phenomenon. One of my friends Prof. S. V. Dandekar of the S. P. College, Poona, introduced me to a gentleman who could produce at any time fruits, flowers, sweetmeats and silver-plated images of Gods one worshipped and desired. I have had two such images, one of Sri Vithal of Pandharpur and the other of God Ganapati, which my son wanted. The latter image was produced while we were talking and looking intently to find out if there was any sleight-of-hand. All of a sudden the gentleman opened his hand and gave me the image. These images according to the religious custom are required to be consecrated, for which the gentleman performed certain rites, whereupon the images glowed with a fluorescent light. The sparkling emanations burnt holes in my dhoti.

Exactly similar phenomena were seen and experienced by several of my friends, Shri A. R. Bhat, M.Com., M.L.C., Prof. Mehendale of the Low Col-

lege, Poona, Shri B. G. Kher, the late Chief Minister of Bombay State, Prof. Jahagirdar and several others. A South Indian lady (Laxmi Amma) living at Versova near Bombay has got this power. The above-mentioned gentlemen saw this phenomenon in broad day-light. She then favoured them with the gift of several silver-plated images of the deities they worshipped. The curious thing was that an American lady accompanying them was given a cross instead of the images. After thoroughly satisfying themselves that there was not the slightest possibility of fraud, she showed her powers and sent them wondering and fully satisfied. I positively know of a young gentleman at Akola who also has this and some other powers. He however wants to remain incognito.

I have personally seen the apport and telekinetic phenomena of a Muslim fakir who could order an inanimate object like a ring to bring a rupee coin from a long distance and have seen it bringing. I have tasted with my friends fruits and sweets produced then and there in our club at Yeola, and have seen the same fakir make a rupee fly into his hands from a distance of ten feet.

The persons who perform these feats plainly admit that invisible and controllable entities are responsible for them and they do them at their will and command.

A saint Gopalbaba had the power of converting pieces of bricks into candies and copper into gold. This conversion was witnessed by my friend, the late Shri G. V. Mavlankar, Speaker of the Lok Sabha, Mr. Birla, Mr. Saxena and some other gentlemen. An authentic report of the performance was published in the issue of *Dharmayug* dated 16th November, 1952.

REVIVING THE MORIBUND AND THE DEAD

We have already seen in the previous chapters, how prayers at holy places like Gangapur, Wadi or Lourdes can cure almost incurable diseases. Some recent notable cases completely cured have been published in the Sunday editions of the *Times of India,* from May 12 to June 9, 1957, by Rhona Churchill, one of Jeanne Fretal, suffering from tubercular peritonitis and the other of Miss Rose Martin, the worst case of cancer. Both were thoroughly examined and treated by leading experts in Europe and were declared as hopeless cases. Yet all the cases were completely cured. The cases are fully documented and the patients are alive. Similar cures, effected by the grace of Yogis and saints in India, are on record. I have personally seen a case of gangrene of the lungs cured by the grace of Siddharudh Swami of Hubli, without any medication. Another case so cured is of a lady riddled with T.B. foci in both the lungs, and declared dying by Dr. Powar, then Civil Surgeon at Ahmadnagar. The prayers in this case were offered by one of the disciples of Shri Parnerkar Maharaj of Indore, since the voice of the patient was inconceivably low due to exhaustion.

Now I quote below a few instances of the revival of the dead and dying, which have no parallel in the annals of medical history. The details of the story were published by Dr. Kaikini B.A., F.R.C.S., in the Marathi weekly *Vividhavritta* in its special Diwali number of 1953. It was related to him by his friend Dr. Nair, the founder of the Nair Hospital, Bombay, who had seen the event. Once an only child of a friend of Dr. Nair died, and the parents could not bear the grief and the shock. They had often heard from

Dr. Nair, about the Yogic powers of Dr. Dudhiyalkar, an officer in the Health Department of the Bombay Municipal Corporation. They requested Dr. Nair to induce Dr. Dudhiyalkar to use his Yogic powers to revive their departed child. Dr. Nair succeeded with great difficulty in persuading Dr. Dudhiyalkar to do his best. Dr. Dudhiyalkar went into *Samadhi* and implored the Goddess to revive the child. The Goddess did not like this interference with the routine course of nature, and agreed only as a concession, to revive the child for 24 hours. The child regained its consciousness and lived for a day only.

But this is not a solitary instance. Yogananda in his *Autobiography of a Yogi* (Ch. 32) has explained how his guru Shri Yukteshwar's friend, Rama, was revived by his (Yukteshwar's) guru Lahiri Mahashaya, several hours after his death by cholera. Lahiri Mahashaya went into *Samadhi*, and remained in it till the next dawn. After coming out of it, he asked Yukteshwar to take a few drops of crude castor oil from the lamp and put them into the corpse's mouth. Having unbounded faith in his guru, Yukteshwar went into Rama's house and put the oil in his mouth drop by drop. After the seventh drop was put inside, Rama revived and sat up, to the utter amazement and joy of all concerned. "I saw Lahiri Mahashaya in a blaze of light", Rama exclaimed. They then both went and paid their homage to their guru.

Shri Tembe Swami, one of the modern saints, had by incessant prayers revived his dead cousin, Shantaram Konkar after his death (vide: *Tembe Swami's Life* P. 102). The Swami of Akkalkot had also effected similar revivals in two cases. The powers of Shri Sai Baba of Shirdi and the instances of revival

and of cures by his grace have been noted by Dr. Mulki, M.B.B.S., in his *Biography*.

Besides the amazing powers possessed by the Yogis and saints, there are on record cases of the possession of other *minor powers,* viz. of making articles heavier (*Garima*) and remaining without food for life (S. 29. Ch. III. This Sutra means that on concentration on the pharyngeal plexus, hunger and thirst are abolished). Dr. Mason has quoted an instance of the first (*Garima*) in his book *Hypnotism and Suggestion* from Jacolicott. It is worth reading. Yogananda has given an instance of a saintly Bengali woman, Giribala, who remained without food for life. In comparison with the amazing powers of reviving the dead, these are minor powers and need not detain us much.

CHAPTER XIII

YOGA OF LOVE AND GOD MANIFESTATION

"Love of God and total surrender to Him ensures His realisation which includes His manifestation and removal of obstacles by Him" (*Yogasutra*, S. 23 and 29, Ch. II).

"Even now a devotee can have direct realisation of God, through a stone image, whenever he wants it" (*Ekanathi Bhagavat*, Ch. VII, 482).

"Knowledge and conviction of the existence of Brahma (Omniprevalent reality or God) is indirect knowledge. To realise Him in our self is called His 'direct perception'", (Vidyaranya, *Panchadashi*, Ch. VI, 16).

Patanjali has said that *Samadhi* can be attained by total surrender to God (S. 23, Ch. I), and thereafter, the seeker can have direct perception of Him. The saint Ekanath and the sage Vidyaranya also support the same truth. These aphorisms and verses show that the phenomena of mystic God-realisation were known and practised even before Patanjali's times. The *Upanishads* also proclaim its reality (vide: Dr. Ranade's *Constructive Survey of the Upanishads*).

MYSTICISM

In the 8th and the 9th chapters on *Linga Deha* (subtle body) and "Survival after Death" we have already seen that the subtle body or spirit, as it is called by spiritualists, exists separately in the physical human body, survives it after death, and continues its independent existence on the astral plane for a long time. In the spiritualistic seances it does mani-

fest itself in various ways—automatic writing, talking —proving its identity even by manifestation in the same bodily form as it had before death. Sometimes the spirit tries to impress upon the sitters and relatives its unsatisfied desires by naming the persons, places and documents; and shows the ways to fulfil these desires. On the contrary, intense love and grief of the relations sometimes impels the discarnate personalities (as in the cases of Mrs. Ajagaonkar and Rosali) to make themselves manifest in bodily forms. Following this analogy, it is not difficult to imagine that the Supreme Spirit or God can also manifest himself in personal form, if His devotees, who have surrendered themselves and all their belongings to Him, intensely desire to see Him in particular forms. Of course this personal manifestation postulates duality between the devotee and the personal God. But when the devotee's individuality merges itself into the Divinity, no duality remains, and this mystic union is called 'Impersonal Realisation'. When the devoted seeker reaches this stage, then all his troubles and tribulations vanish and he attains liberation.

In the West such apprehension of personal or impersonal God is called Mysticism, and in India, *Sakshatkar* which literally means making God visible or perceptible as a result of intense devotion and enjoying the bliss of His company and communion. Mysticism has been variously defined. Out of these different definitions, one given by Dr. Ranade in his *Pathway To God* says: "Mysticism denotes an attitude of mind which involves a direct, immediate and intuitive apprehension of God." Miss Underhill defines it as an "art of establishing man's conscious relation with the Absolute" (*Mysticism*, P. 81). Prof. Pratt in

his *Religious Consciousness* says that it means "a consciousness of a *beyond,* a feeling or *experience of the presence and not a mere belief* in it" (P. 337). Intuition is necessary for this experience as it is in art, science or poetry.

Usually the devotee experiences these personal or impersonal realisations after going into *Samadhi* for some time. But some can enjoy it even when they are fully conscious. Others, less fortunate, can have it in dreams, while still others can have it only indirectly through some Saint or Sage, i.e. by proxy.

PSYCHISM AND MYSTICISM

We have already seen in the preceding chapters that an individual's body is a hierarchy. As man, through psychic, mystic and Yogic practices, makes his higher and subtler bodies sensitive and susceptible to higher influences, it becomes possible for him to approach higher discarnate and powerful entities, called Devatas or lesser Gods and at last the Absolute Reality or impersonal communion with God. In this connection it is very interesting to see how a psychic like Mrs. Bendit explains these higher stages of psychism bordering on mysticism. I borrow her description from Dr. Johnson's *Imprisoned Splendour* (P. 280). She clarifies psychism or mediumship into five categories. The first three are used usually for market-place and seance-room phenomena, such as (1) crude self-hypnosis by drum beatings and physical gyrations, (2) trance mediumship by hetero-hypnosis and (3) control mediums. We have seen all these in the foregoing pages. Then she describes the fourth and the fifth types as follows:—(4) The receptive but self-controlled psychic who remains self-conscious and directs

his own psychism at will. In terms of the corresponding activity of the etheric body, the solar plexus (*Soorya Chakra*) is no longer the main active centre, but the higher heart and the throat centres (*Anahata* and *Vishoodha Chakras*) become active. The better the education and the moral development of the sensitive, the finer will be the quality of his work. (5) The psychic using his own powers without extraneous aid. This is the fullest development of the preceding type, except that the head *chakra* (*Ajna* and *Sahasrar*) of the etheric body is now predominantly used. This type of psychic lives naturally in several worlds at once.

Here this intelligent psychic's description of higher psychic states runs parallel with the Yogic or mystic trance or *Samadhi* state, but even then surely on a lower plane. We believe mysticism stands on higher planes, and for this it is necessary to distinguish broadly Psychism from Mysticism here. We have seen that Mysticism is an immediate direct experience of God or Reality without a medium or a psychic. According to Miss Underhill, "It is an organic process which involves the perfect consummation of the love of God; the achievement here and now of the immortal heritage of man" (*Mysticism* P. 81). On the contrary, in her lecture on "Mysticism" Dr. Besant says: "Psychism is a development of the senses only". Naturally therefore in Psychism direct immediate experience of the reality cannot be felt. True it is that the psychic pierces the outer screens of the physical and the subtle bodies. But we concur with Dr. Johnson's remarks (vide: *Imprisoned Splendour*) that "no sensitive is able to focus awareness beyond the mid-mind levels and retain the capacity to communicate such knowledge" (P. 301). Though Psychism can give

occult knowledge to others, the entranced psychic does not himself remember it when he comes out of the trance. So he gets no benefit from it. Mysticism, on the other hand, ensures direct approach to, and full consciousness of, God's presence and Omniscience; hence the mystic is richly benefited.

Swami Abhedananda of the Ramakrishna Mission also elucidates in his book *Life beyond Death* the difference between Psychism or mediumship and Yogic development which leads to Mysticism. He declares Psychism or mediumship as "a receptive or negative passive state of mind or body", in which the will and volitional powers are surrendered to some external agent or spirit (as in control mediums), while Yogic development is an automatic positive method in which there is no surrender to spirits or any external discarnate minor entities. Of course there is total surrender, but it is to God or the Supreme Self (P. 232). Thus mystical experience is quite independent, and possible on any levels even when the devoted seeker is quite conscious. It does not require any medium or a trance state even though a guru may act like a medium when present. Mysticism is thus a direct and immediate experience of God, psychism usually has no such aim and stands far below it.

But psychism when it is self-induced and fully developed, may end in mysticism, when the fixed idea or autosuggestion is union with the Infinite. As William James has said in his *Varieties Of Religious Experience*, "Psychism may help in showing regions beyond ourselves, i.e. 'the more in us'. It makes man conscious that this higher part is co-terminous and continuous with a 'more' of the same quality, which

is operative in the universe outside him, and which he can keep in touch with, and in a fashion get on board of, and save himself when all his lower being has gone to pieces in wreck" (P. 499). From it "saving experiences come".

H. G. Wells expresses similar ideas in his *First And The Last Things* (alluded to before in Ch. VII) when he deals with personal salvation through mystical saving experiences. This experience of communion with a sympathetic person surely borders on Mysticism.

INTUITION AND MYSTICISM

As mysticism is an immediate, direct experience, it requires no help of senses, mind and intelligence. Hence physical sciences cannot probe into it. As the *Kathopanishad* says, "God cannot be known and experienced by lectures, or by intellect," for, intellect is a part of the human being and a part cannot know the whole. Hence the Yogis and mystics do not make much fuss about knowledge available by physical sciences, which divide, dissect, and analyse the whole into parts for experimental purposes. Here another supreme faculty called intuition comes into play which flashes the truth fully and suddenly. Lokamanya Tilak in his *Geeta Rahasya* has emphasised this point and elucidated it in his own inimitable style. Dr. Ranade, in his *Mysticism of The Maharastra Saints,* and *Pathway to God,* relies on intuition for mystic experiences. Experiences of the mystics all over the world, being similar, bear this point out and they must be respected. Dean Inge also stresses this point in his book *Science, Religion and Reality* (P. 385). Lord Krishna has said in the *Geeta* that to know and ex-

perience God, divine vision, Divyachakshu (दिव्यचक्षु) is necessary.

MYSTICISM AND MENTAL IMBALANCE

Here the readers must be warned about the nervous instability, and even some nervous or mental imbalance, sometimes exhibited by some mystics. They show lack of interest about their own health, comforts, family affairs and their environments. This imbalance has led some medical men to classify them as hysterics or mental degenerates. James has shown in his *Varieties of Religious Experiences* (Ch. I) how foolish and absurd is this fault-finding medical materialism which brands "genius as a symptom of heriditary degeneration of the epileptoid variety and moral insanity" (Dr. Lombroso). And he wonders how these medical critics "leave the master-pieces of genius unchallenged," and confine "their medical attack exclusively to religious manifestations" (P. 18). Prof. Pratt also attacks these medical critics in his *Religious Consciousness* and explodes their myths in the same way (P. 372). But Miss Underhill's home-thrust is straight and more pointed (*Mysticism,* Pp. 58-61). She says: "Both mysticism and hysteria have to do with the domination of consciousness by one fixed and intense idea or intuition which is able to produce amazing physical and psychical results. In the hysteric the idea is often trivial or morbid—an obsession. In the mystic the idea is a great one, of the Transcendent Reality and presence of God." And she continues: "Our bodies are animal things, made for animal activities. When a spirit of unusual ardour insists on using its nerve cells for other activities, they kick against the pricks and inflict the

penalty of what the mystics call mystical ill-health". She then proceeds to pin-point the difference by saying, "The contemplative state (*Samadhi*) seems to enhance life...True ecstasy is life-enhancing. Even the sick come forth from ecstasy healthy and with new strength." The mystics are "a long lived race" with powers of "unusual richness".

It must be said however that not all mystics are so imbalanced, and Indian Rajayogis seldom. Because the mental discipline which they undergo in following the eightfold path under a guru cannot normally end in imbalance. On the contrary, if anything, it would necessarily make for peace and mental stability in the student and the seeker. Patanjali has laid down several methods to ensure perfect cheerfulness of mind (*Chitta Prasadan*) and its stability and balance (*Sthairya*). So in Raja Yoga one would hardly come across any eccentricity of behaviour.

But sometimes the Yogis deliberately behave "like children or intoxicated or mischievous beings" to avoid self-seekers who swarm around them for petty objects.

PERSONAL GOD AND BHAKTI YOGA

It is obvious that to ensure and enjoy perfect manifestation of a personal God (*Dev*) or a minor deity (*Devata*) or a *Siddha,* duality is necessary. The devotee must be separate and distinct from the God. It is true that to assume a perfect human or superhuman form, God must limit and encase Himself in a body according to the image contemplated by the devotee. This embodiment however does not, as Shri Aurobindo says in *On Yoga* (P. 669), detract an iota from his Omnipotence, Omniscience and Omnipre-

sence. To evolve or involve any form is a play-thing with the Infinite. Similarly, merging or absorption of one's self in the Universal Self or in the Impersonal God is in no way superior to the vision-at-will of the manifested personal God. So, whether personal or impersonal, to the devotee, God is the same Almighty, doing and undoing the worlds according to His will. To him God is always Perfection personified. All his learning and experience, even according to modern science, show that there must be some ideal of perfection, personified or impersonified, where he will find a haven of truth, goodness, beauty, peace and love.

Of all the religions of the world, only Hinduism has a definite place for a personal God. It has made a science of it called *Bhakti Yoga.* All the great and famous Indian saints like Jnaneshwar, Tukaram, Ramdas, Chaitanya, Tulsidas, Surdas, Kabir, Mirabai, Paramananda Das, Ramkrishna Paramhamsa and several others have declared from the housetops that they have, through the sheer force of devotion, compelled the impersonal Brahman to be a personal God and enjoyed His company, wherever and whenever they liked. And even now in the present century there had been and are several devotees who vouch for the same phenomenon of manifestation of personal God. In this connection Dr. S. Radhakrishnan says in his *Idealist View of Life* (Chap. III, P. 84): "The direct apprehension of God seems to be as *real* to some men as the consciousness of personality or external world . . . The sense of communion with the Divine, the awe and the worship it evokes, which to us are moments of vision or insight, seem to be all *normal* and all-pervading with the saints" (my italics). About the

objectivity of that experience, he quotes Prof. Alexander's words which fit in with his theme. They are: "It is for the worshipper as much a fact as a green leaf or the Sun. . . (and) it is for the philosophy of religion to find out whether the convictions of the religious seers fit in with the tested laws and principles of the universe."

Regarding mystics' claim to direct contact with personal God, Joad's remarks in his *God and Evil* (P. 358) have already been given in chapter 8, and they apply here also. And in the *Bhagavad Geeta* Lord Krishna has assured Arjuna that He incarnates Himself, or causes saints to be born again to relieve the sufferings of humanity.

The greatest modern Yogi, Aurobindo Ghose of Pondicherry, puts the whole argument on a more rational basis in his *Divine Personality* (Ch. V. P. 658). He points out: "The way of devotion is impossible if the personality of the Divine cannot be taken as a reality. There can be no love without a lover and a beloved. . .philosophical intellect. . .ends in abstractions." But he affirms: "The heart and life. . . .cannot live with abstractions. They can find their satisfaction only in things concrete or those which can be made sizable whether physically, mentally or spiritually. . . Therefore when the heart and life turn towards the highest and the Infinite, they arrive. . .at a conscious being, a Sat Purusha, Chaitanya Purusha, or an Anandamaya Purusha. . .They must insist on all three in one, for delight of existence is their highest power, and without consciousness delight cannot be possessed. This is the sense of the supreme figure of the intensest Indian religion of love, Shri Krishna, the all blissful and the all beautiful" (P. 661).

Likewise, Swami Vivekananda in his lecture on *Bhakti Yoga* says: "It has always to be understood that the personal God worshipped by the Bhakta or devotee is not separate and different from the Brahman. All is Brahman, the one without a second. Only the Brahman is too much of an abstraction to be loved and worshipped. So the Bhakta chooses the relative aspect of Brahman, that is, Ishwar, the Supreme Ruler" (P. 37). "The last point of his progress is reached when he feels that he has become absolutely merged in the object of his worship...Man himself becomes transfigured in the presence of this Light of Love and he realises at last the beautiful and the inspiring truth that Love, the Lover and the Beloved are one" (P. 100).

In Christianity and Islam personal God is discounted, still when the Christian and the Moslem saints come to brass tacks, they too cannot see Christ or Allah as anything but in the image of man. For instance compare St. Teresa's observations, "Now and then it seemed to me that what I saw was Christ Himself, judging by the brightness in which he was pleased to show Himself...Christ appears as a living person who sometimes speaks and reveals deep mysteries." *Mysticism,* (P. 289).

Sufis, Mahomedan mystics, express themselves likewise when they speak of their mystical visions. Al Gazalli says: "From the beginning revelations take place in so flagrant a shape that the Sufis see before them, whilst wide awake, the angels and the souls of the Prophets. They hear their voices, and obtain their favours" (James's often quoted *Varieties,* P. 395).

FORMS AND FIGURES

A word about the form and figure in which the personality of God is seen and enjoyed by the mystics. Naturally a devotee would like to have a vision of God in the human form, with something peculiar in it. And all saints, sages, and mystics of almost all religions have described in their works that they had seen God in the human form idealised by them. As Brunton has said in the *Wisdom of the Overself*, "God appears to him in the way he understands and recognises and becomes a guarantee of the visit. Hence these visions vary with beliefs, environments, expectancy, education, and outlook; e.g. Jesus to Christians, Krishna to Hindus...he sees what he has consciously or unconsciously projected..." But Brunton affirms, *"It is not an illusion.* It is a creation of new life" (pp. 248-250).

Hinduism goes a step further. Indian mystics, to insure against illusions and hallucinations, have idealised God in their minds as a supremely beautiful human being but with particular characteristics. For instance, they have imagined Krishna's figure with four arms and hands, and Dattatreya's figure with three heads and six hands. To a devotee, Ganapati must appear as having an elephant's head and four hands. Goddess Laxmi must appear as a beautiful nymph with eight or more hands. Not to give the slightest room for doubt about the objectivity of God's personality, He is expected to appear in such characteristically idolised human images and in no other. And Indian mystics were never satisfied unless they actually saw Him, touched His feet and conversed with Him. They were right in insisting that if they depended upon one sense alone, they may be deceived

by illusions and hallucinations. Therefore they laid down confirmatory tests of three senses. It is true that as Hinduism absorbed and assimilated many races and their cultures, their pantheon has grown to a large extent, suited to the people's minds, aesthetic tastes and environments. All the same, Indian Vedantists were vigilant enough to impress upon the absorbed races the principle of unity in diversity. They said that ultimately humanity is one, and so God too must be One and Infinite.

CREDIBILITY OF MYSTIC'S EVIDENCE

So much for the realisation and enjoyment of the company of personal God by the mystics. But the phenomenon, being mostly subjective, can be doubted by non-believers. They may brand it as imaginary, illusory and false. But in evaluating such subjective evidence, we must give due weight to the character of the mystics, Yogis and devotees. We have seen that all the mystics of the world are wedded to life-long poverty, asceticism, truthfulness, selflessness, service to mankind and all the higher moral values. What motive is there for them to give false evidence, and to record things which they have not experienced? Even when God is willing to bless them with all the powers and favours at His command, they gently and respectfully brush them aside and prefer to serve Him. They only yearn for His blissful company and ultimate communion with Him, which is the sole aim and object of their selfless Love—*Para Bhakti.*

For, the consummation of such love is union, to be part and parcel of the object loved. It knows no other goal. It braves all calamities and tortures for it. We have seen above how they take all the precautions

to guarantee themselves against deception, delusion and fraud. So, on that score too, their evidence cannot be rejected. Taking all these facts into consideration, and the universality of the mystic experiences from times immemorial, all fair-minded critics must accept their evidence as valid, and representing the true facts of experiences which the mystics had enjoyed. There may be minor variations here and there, but they do not invalidate the essential truth underlying the whole evidence.

MODERN EXAMPLES

In this connection I will here emphasise the novel and solid evidence of manifestation alluded to before. I have not seen it sufficiently stressed yet by any other philosopher or author. My point is that if the spirits and invisible entities can manifest themselves, though temporarily, in their original bodily forms and figures, I see no earthly reason why we should say that the Almighty cannot appear before His devotees in the forms in which they wish to see Him. About this manifestation of spirits, I have given ample and convincing evidence in Chapter IX. It is scientifically tested by world-renowned scientists. So it is clearly illogical to say that the all-powerful God, who empowers Spirits to manifest themselves in human forms, has not the same power to appear before His devotees in the usually worshipped forms!

In *Cultural Heritage of India,* Vol. II, we find in Sri Ramakrishna Paramhamsa's life many incidents in which he could see his God and Goddess Kali face to face. His biographer says: "Thus did he cover the entire range of dualistic realisations through which the blessed devotee is united with the personal God

in a bond of ecstatic love. God did actually appear before him as his mother, master, playmate, child and lover. In various forms and with distinct names, He caressed him, instructed him, sported with him and sometimes became merged in him...Nine years he had spent in the living presence of personal God (P. 486). At first Shri Ramkrishna was going into *Samadhi* for vision of his God. But by practice, he required neither trance, nor meditation to invoke the vision of the Mother. The stone image melted away for ever...in its place he invariably found with his eyes wide open, Divine Mother, radiating Her smiles. He would actually feel her breath upon his hands and would hear the tinklings of her anklets" (P. 469).

About Shri Aurobindo's vision of Sri Krishna in the Alipore jail I have quoted a few passages in Chapter VII of this book. So I need not repeat them here.

Parallel to this Aurobindo's vision is the experience of Shri Yogananda described by him in Chapter 43 of his *Autobiography of a Yogi* (P. 413). He writes: "Lord Krishna, the glorious form of the avatar, appeared in shimmering blaze as I sat in my room of a high building across the street, the ineffable vision had suddenly burst on my sight as I gazed out of my long open third-story window."

Krishna Prem (Dr. Ronald Dixon, M.A. Ph. D.) answer Dilip Kumar Roy, a disciple of Shri Aurobindo, in one of his letters, discussing the possibility of contacting Krishna, in the following manner:

"The point you raise is about the concreteness of Shrikrishna...I am myself utterly certain that Shrikrishna can be experienced in perfect concreteness. As I think I once said before, He is the concrete of

the concretes and no mere misty abstraction or an imagined form. He is no semi-imaginary projection out of a formless Impersonal Brahman, but is the Reality of realities which supports all else. I am not denying the reality of experience of the qualityless, formless Nirvishesh Brahman, but saying that the latter is like seeing the sunlight, while to see Krishna is to see the Sun itself" (P. 276, *Among the Great*, by Dilipkumar Roy).

Niranjan Raghunath, a saint of the last century (died in 1855), was devoted to God Dattatreya. He has said in his works that for years he tried hard to secure God-vision but in vain. Sometimes, God appeared before him in his dreams, but dream-visions did not convince him. He wanted to see God in person, and exhausted all methods of spiritual worship for it. At last he finally resolved that if God did not favour him with His personal visit after a year and seven days, he would commit suicide. So when the time came, he went to Girnar mountain (God's residence) in Saurashtra and resorted to fasting. When the last hour was over, and yet he had no God-realisation, he dashed his head against the rock and became unconscious, bleeding profusely from the gaping wounds. God Dattatreya appeared then and brought him to consciousness. Then he related his experience thus: "God Dattatreya came in person in the exact form I wished for, brought me to consciousness, by pouring some water in my mouth and said in a kindly tone, 'Get up Niranjan, look at me. I have come to visit you'. When I came to my senses I actually saw six-handed and triple-faced God before me assuring me of his grace". Not only this, but Niranjan had an objective evidence of God's visit inasmuch as God had given

him, as a token of His favour, His wooden sandals and two pieces of cloth. The wound in his head immediately healed, leaving a linear scar on his forehead. These objective evidences of God's favour are rarely met with in a saint's life. Niranjan also saw God immanent in His Divine Vision and had the satisfaction of his life. (*Sakshatkar or God Realisation in his Works* Marathi, Ch. VI, p. 164-9).

The Swami of Akkalkot, my blessed benefactor, had also given Ramshastri Dongre personal God vision of Kartik-Swami (Vide P. 184, of *His Life*).

Manik Prabhu, Gajanan Maharaj Gupte, Saibaba, Tembe Swami and many other modern saints' lives furnish us ample objective evidence on the reality of God-realisation. These saints died in the first half of this century; and hence we find many of their devotees' own experiences under their own signatures, in the lives of these saints, already published in book form.

Dr. R. P. Parnerkar of Indore, a jeweller by profession, is a living saint now. He has bestowed this favour of God-vision on two of his devout friends who are known to me personally and one of whom is now serving as a first class sub-judge in the Judicial Dept. of Bombay State.

OLD MYSTICS' GOD REALISATION

I will here quote some parallel passages from the works of old Indian mystics. I will take only the Maharashtrian saints as typical of their order, who had described their experiences in their works in the Marathi language which, being my mother tongue, I can understand very well. I will quote extracts from Dr. R. D. Ranade's *Mysticism in Maharashtra* (Vol. II.

of the History of Indian Philosophy Series) for this purpose.

The pride of place amongst the Marattha saints (*Bhaktas*) goes naturally to Jnaneshwar of the 13th century, A.D. He wrote his immortal work, *Jnaneshwari*, when he was only nineteen! Dr. Ranade writes about his mystic experiences thus: "In a number of passages in the *Jnaneshwari* we find that Jnaneshwar describes the union of saint and God as the culmination of mystical life" (P. 134).

Coming to Namadeo a contemporary of Jnaneshwar, we see that he too supports the Upanishadic teaching by saying that "the faculty of God-realisation is a God-given gift". He had that gift, and Jnaneshwar describes his experiences (when he saw God) as follows: "He found Him (God) in all corners and in all directions...God indeed had come to Namadeo as a cow goes to her calf. God lifted Namadeo with his both hands and clasped him to his bosom" (P. 200 and 201).

The teachings of his other contemporaries, viz. Gora the potter, Samvta the gardener and Narahari the goldsmith, inculcate in the readers the supreme importance of Love (*Bhakti*) as the only gateway to God-realisation. However, Chokha Mela, the untouchable saint and his wife actually say that "God Vitthal had come to their house to partake of dinner with them, even though the food was not to His taste." Sena, the barber saint, also congratulates himself by saying, "Blessed am I that I have seen Thy feet" (P. 203).

There are many saintly women in this galaxy of saints who have left their mark in the history of mysticism of Maharashtra. Prominent among them

were Muktabai the sister of Jnaneshwar, Janabai the maid servant of Namadeo and Kanhopatra a dancing girl. Every one of them says: "Happy I am that I have seen Thy feet." The struggle of Janabai towards this God-realisation was very hard, and taxed all her patience. In a fit of impatience, she even abused God for His cruelty that knew no pity even after seeing her distress. Ultimately, God had to yield to her importunities, and "she saw Him standing at her door."

In the 16th and 17th century A.D. we come across three of the greatest Marathi saints and mystics, Eknath, Tukaram and Ramadas. Eknath says that "his entire body became endowed with vision" and "he saw the whole world clothed in radiance". In another place he says that "he saw the vision of God even in the Ganges water, while bathing, when (he) had been to Benaras". He tells us with warmth that he saw the four-handed God in his vision, with dark blue complexion, with a conch and disc (*Chakra*) in His hands, a yellow garment over His body and a beautiful necklace falling on His breast (P. 226).

Eknath had occasionally dreamed visions of Jnaneshwar and God Rama. Jnaneshwar appeared once in his dream and asked him to remove the root of the Ajana tree which had encircled his neck in his tomb. Eknath went to Alandi and found the same after excavating the tomb. This incident is allegorically explained by some scholars. In their opinion, Jnaneshwar wanted Eknath to revise the *Jnaneshwari,* and publish a correct edition of it. Whatever it may be, the fact remains that he had a dream vision of Jnaneshwar.

In another dream vision, God Ramachandra appeared and asked him to complete his *Bhavarth Ramayan,* which he had left unfinished. Eknath tried to do it, but again some difficulties came in, and he had given it up. Then, says Eknath: "Ramachandra had appeared in (his) dream and had it done in spite of (himself)". This seems to be the phenomenon of automatic writing.

Then we come to Tukaram. No mystic saint excels Tukaram in his passionate devotion, sincerity, ardour, patience and perseverance, in his long struggle for God's vision. His life was embittered by sorrows, afflictions and persecutions, and his only solace was his devotion to, and reliance on, God. So he pined for such visions and visits. But God tried his patience to the utmost. At last he threatened Him that he would commit suicide unless He (God) blessed him in person. God did so, and as a token of His Grace saved his works from being washed away in the river. Again at the end of his life, he went on the Bhandara hill and resolved to fast unto death, if God did not reveal Himself to him. Ultimately, God visited him and Tukaram had the supreme satisfaction of his life. He knew full well that the Almighty is formless, but he had the conviction that the saints would, through the mighty force of love and devotion, not allow God to be formless. "We would compel Him to assume the form we wish", he asserts. In another poem he requests Him:"You should be formless to those who want You to be so. But we wish to see You incarnate." Often God revealed Himself before him, and Tukaram could say: "I have possessed God. Whatever I wish, God fulfills. He will now take up all my burden on Him" (P. 304).

Ramadas was the most active realistic political saint of Maharashtra. He was the Guru of Shri Shivaji Maharaja, the founder of the Maharatta empire. Apart from his secret political activities, we find in Ramadas a saint, who, after his own experience of God-realisation, speaks with firmness and conviction in his book *Dasabodha,* Ch. VI, that "a devoted seeker will ever have this experience of God-realisation for himself." Again he assures the seekers that "(he) has personally experienced all this through the grace of Shri Raghunath, and if the seeker has any doubt about it, he should follow (his) advice and get the experience for himself".

Of the Christian mystics, who have realised what we can call as Trinity in one person (like the God Dattatreya of the Hindu pantheon), St. Teresa stands out prominently before our eyes. She says: "By some mysterious manifestation of truth, the three persons of the Blessed Trinity reveal themselves, preceded by an illumination....this being no imaginary vision. All the three persons here communicate themselves to the soul, speak to it, and make it understand the words of our Lord in the gospel that 'He and the Father and the Holy Ghost will come and make their abode with the soul, which loves Him and keeps his commandments' " (P. 110, *Mysticism,* by Underhill).

Here I quote from Principal Dandekar's introduction to the Marathi edition of this book, published previously, an extract from a book, *Their Religion* (Pp. 76-83) by A. Russell, giving a story related by Field Marshal Foch himself to his friend. At first Foch disbelieved it, but he made inquiries, and when he obtained sufficient proof from the medical officer and the stretcher-bearers, then alone he could give

credence to it. The story was told by a sergeant, who himself was sceptical. But the crucial experience he had in response to his sincere prayers, converted him into a devout Christian. The story is briefly as follows:—

"During the unforgettable days of the battle of Marne (1914-1918), after the troops had swept on the village and night had fallen he (the sergeant) awoke on the battlefield suffering acutely from the wounds on his legs. Around him he saw many more wounded. The village was a heap of ruins in which he could make out a shattered building. . .a church. Actuated by a strong desire to help the mutilated and to relieve their sufferings, he intended to carry them over to the church which was the only place of refuge in the vicinity. By God's grace he succeeded in rounding up a small company of the less wounded, and in getting them over to the place. The church had been a German dressing station. . .He found inside some soiled bandages and stray medical supplies. He somehow bandaged and tended everybody living. In the remains of the church, the main altar was undamaged and there hung above it a picture of Jesus with hands extended as though to bless. There was nothing available either to eat or drink. The plight of the mutilated men was awful. They were half insane with hunger and thirst. He did not know how to pray, but began earnestly talking to the picture above the altar: "Jesus Christ! give us bread and wine so that we may live. Not to me perhaps, for I am a great sinner,. . .but to these others and Germans also. . . .

"He was aware of what followed. The light in the church became stronger, and in that light the figure above the altar moved, came down the steps with

hands extended and bent over each one of the wounded, in turn, feeding them with pieces of bread and giving them wine to drink out of a cup...There was enough for everybody. Foch asked the sergeant, how did it taste? The sergeant replied, like nothing you can describe....It cannot be described. All of them then slept on and off and when they were awake, he said we all talked German and French....quite peaceful and contented and they suffered little...Three days later an ambulace lumbered that way and found them. The doctor and I interviewed him and he told me that the story was true and there was no doubt about it...The doctor said that the fact that none of the men suffered infection, in spite of the most terrible wounds, was miraculous. At least some of them should have died."

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MANIFESTATION OF SAINTS IN PERSON

Now I shall turn to the experience of Dilipkumar Roy and Mrs. Indira Devi who had direct talks with Saint Mirabai—an ancient saintly Rajput princess—an ardent disciple of Lord Sri Krishna. Dilipkumar has developed, through his *sadhana* in the Aurobindo Ashram at Pondicherry, mystic vision to see Mirabai incarnate. His highly educated lady disciple, Mrs. Indira Devi, had, earlier than him, that privilege and pleasure of directly visualising the figure of Mirabai and hearing her divine songs in *Samadhi.* The songs which both Roy and Indira heard consciously or sub- or super-consciously, are published in two books, *Shrutanjali* and *Premanjali,* and they bear eloquent testimony to the fact of her direct vision and audition. I will quote some sentences from Mrs. Indira Devi's letters to show how the Divine Mira was ac-

tually seen, heard and touched by her. Here, in her experiences also, the three senses—eye, ear and touch —confirm the testimony of one another and leave no loophole for doubt. She wrote to Roy from Savoy Hotel, Mussourie, on August 8, 1950.

"Last night I saw Mira once again. I was praying, when suddenly the whole room was flooded with a blue light. Then as I raised my head, I *saw* her. She *spoke* to me for long. I did not say anything, but somehow my heart speaks to her and she knows it. How tender and intimate is her every *touch* and look. You know, Dada (her favourite name for her guardian Roy), she has a black mole right below her thumb joint on the palm of her hand. She said some thing very beautiful and moving".

The second letter is dated August 19, 1950. Mrs. Indira Devi says in it: "Mira came to me again. O Dada! how dear she has grown to me and how near. ....I wish you could see her. She is lovely and her beauty grows on one.....But one thing I may tell you now as certain, that she will never forsake me even if the whole world does."

At last Mira blessed Roy with her vision and a song. Independently, Mrs. Indira heard the same from Mira and thus they both corroborated each other about the genuineness of Mira's visits. After this confirmation, Roy exclaims: "A great deal has happened since then till, now in 1952, Mira has, as Indira puts it, grown with us till she has become woven inextricably in our lives. Time was when I was hesitant about making her advent public. But now it has become difficult for me not to shout it from the house-tops— to refrain from truth. Seekers know this miraculous truth that divine compassion can indeed be contacted

as concretely through a super-physical form as through a physical. I know that a time will come when the deeper truths about the deeper verities will be accepted universally. But though that day is far, this much we believe to be certain, that the manifestation through Mira will make itself felt in our lifetime" (Pp. 3 & 6, Preface to *Premanjali*).

Roy has kept a diary and has given many extracts from the songs of Mira, which he recorded verbatim in the book. Roy has also published another mystic's—Mrs. Ramadevi's—God vision in an article in a newspaper.

This Indira Devi's vision of Mirabai, and the vision of Mary by the young French teen-aged girl Bernadette Soubirous, of the Lourdes fame, are almost similar to each other. The story of the latter's vision can be found in her lives published, and in the *Song of Bernadette* by Frank Werfel. These visions can also be matched by those of Theresa Newmann of Konner in Bavaria.

Now we turn to another form of God manifestation in the next chapter.

CHAPTER XIV

MANIFESTATIONS IN DREAMS AND SAMADHI

Sometimes God, Guru, or saints appear in dreams and super-conscious *Samadhi* states. There are many references to these dream visits in the lives of many saints, Indian and Western. These unsought and sudden surprise visits in dreams and trances make the devotees conscious of His or Their Grace, and His and Their watchfulness over the devotees' affairs, and engender the conviction that They will protect them (devotees) through thick and thin.

Here I give some verified instances of my friends' dream visions, and then tell in detail my own personal experiences of them. Fortunately we are all alive yet to confirm them.

My friend Mr. Nirokhekar writes to me in a solemn statement over his own signature that once, after passing his LL.B examination, he had at Thana a dream vision of a saint not known or seen before. A few days after that, he was introduced to Beedkar Maharaj at Poona, and he was astonished to recognise in him exactly the same saint whom he had seen in his dream at Thana. Here the Guru was the first to find out and surprise his disciple or *Chela*. This unexpected confirmation of his dream vision led Mr. Nirokhekar to follow him as his predestined Guru, and he stuck to him for life.

Dr. Mulki, M.B.B.S., of Gadag had had such a dream vision of Sai Baba before he became his devout follower. At first the doctor was an atheist, but his brother and sister-in-law were devout followers of Sai Baba. Dr. Mulki's nephew had bone tuberculosis

and was first treated by all the eminent surgeons, but to no avail. Then his father, as a last resort, applied to the festering sinus Baba's *Udi* (ash) daily, and gave up all other treatment. By Baba's favour the sinus healed completely, to the amazement of the atheist Dr. Mulki. In 1916 the doctor himself was down with high fever. All treatments proved unavailing. He then saw in his dream a saint with a cloth round his head and a long robe on his body, assuring him that he would survive the fever. Then he told his sister-in-law about the dream. She at once knew what it meant, and showed him Sai Baba's photo for the first time. He at once recognised him as the saint whom he had seen in his dream vision. And lo! his fever came down the same day. After some months he visited Baba and became his faithful follower. Dr. Hate's case is exactly similar to Dr. Mulki's (vide *Sai Baba's Memoirs*).

These dream visions show that the saints are ever watchful over their actual or prospective followers and confirm Ramadas's dictum that "they come unsought to their followers when the time is ripe for their (followers') spiritual development".

MY OWN EXPERIENCES

Now with utter humility, I cite my own experiences. The first occasion was in November 1944, when the Swami of Akkalkot, a very famous saint of Maharashtra, had appeared in my dream one night. His personality was as if made up of beautiful solid light and lustre, and its suddenness and dazzling brilliance woke me up at once. I was wondering what it meant.

A month or so after this dream vision, I had a very serious attack of influenza in the closing week

of December 1944. I had high fever and was spitting blood. At night I had some sleep, and in it I dreamt that I was seeing God Krishna. Never in my whole life had I such a vision of Him though I had been praying for such a grace for over thirtyfour years. That beautiful dream awakened me and I found my fever gone. Next morning everything was normal for a time. But suddenly I had the first attack of severe pain in the heart region due to coronary thrombosis, and I was collapsing. The temperature was 95, and I was bathed in cold perspiration. The pain persisted for a few minutes and I was in extreme distress. Trinitrine pills were at hand as my wife was occasionally suffering from anginal attacks. I took one, and a mild sedative, and medical help was called for. Fortunately Dr. B. G. Vad, M.D., a famous Bombay physician was there, and was invited to see me. But the doctor could not do much as he had to return to Bombay. I was in the collapse stage for full nine hours and all thought that death was imminent. During that critical stage, I alone was calm and quiet, because of that dream overnight, and because of the teachings of Vedanta and the *Geeta*. When I was warming up a little, I told of my dream to my wife and sons. Thereafter my progress was rapid, and after three weeks I went to Poona for a change of climate and was fully recovered in about two months. There I learnt about the clairaudient warning of S referred to in the last chapter.

Eight years passed since then without any mishap. In 1952, frequent attacks of heart pains began to come, and I had to give up my practice and retire from active life. I came to Poona to live with my sons and their families. Cardiac pains came on

and off, at nearly every two months' interval, incapacitating me for days and months. And here came a surprise of my life.

Prof. R. D. Godbole, M.Sc., Ph.D., Professor of Geology in the Engineering College, Poona, had been a life-long devotee of saint Patgaonkar, who was a follower of the Swami of Akkalkot. Dr. Godbole goes into *Samadhi*-like state occasionally, and gets a message in that state. I chanced to meet him only once at Shri Umerji's house for a few minutes. Some days after that, he came all of a sudden at noon to see me, and abruptly asked me whether I had heart disease. I replied, "Yes". Then he asked me whether I was a follower of the Swami of Akkalkot. And he was very much surprised when I said "No". He then wondered why Swamiji was so much anxious about my health, and was somewhat puzzled. After some hesitation, he joyfully exclaimed that the Swami was gracious enough to send me a message through him. I too was surprised and was eager to hear what could be the message from so august a personage for an humble man like me, who had never even once prayed him for anything. Then Dr. Godbole said: "Dr. Bhat, believe it or not, but Swamiji appeared in my samadhi-like state, and asked me to go to you and tell you to read daily some verses from the book of prayers addressed to Lalita Devi (a Goddess). That book you will get easily, though it is out of print. This is the message, and I was ordered to convey it to you. I have done my duty. Follow it if you like. That is your business".

I was overjoyed, and at the same time amazed to listen to that message. I said to Dr. Godbole that as there was no curative treatment for my disease,

and as I believed in God and His Grace, I would willingly follow Swamiji's advice.

Dr. Godbole then went away. I asked my son to have the book of prayers from the market. He could not get it. One day I casually asked my priest about it, and he said he would bring it. I got it, and since then I have been reading the prayers daily. And no more acute heart pains since then!

Still more surprising is the following accidental confirmation I got about Swamiji's favour from a friend whom I never saw or knew before. The story briefly is as follows:—

While I was engaged in writing this book (Marathi edition) I was on the look-out for individuals endowed with supernormal powers. I was told by one of my friends that one such gifted gentleman had come to Poona and it would be better if I saw him. So we both went to him. He was quite unknown to me. As he came along, my friend introduced me to him. He suddenly went into a trance-like state, gazed at me, and suddenly asked me what relation I had with the Swami of Akkalkot. I was startled to hear the unexpected question. I replied that except his vision once in a dream, and a kind gracious message he sent me through Prof. Godbole, I did not know anything about the Swamiji, nor was I devoted to him. He too was puzzled by my reply. But as he had a clairvoyant vision, he questioned me whether I or any of my predecessors had received any token gifts from a saint. I replied that my grandfather was a devoted follower of the Swami Narasinha Saraswati of Alandi, and the saint had given him two wooden sandals, one coconut and a manuscript of *Gurucharitra* (life of Shripada Shri-Vallabha). He then

said: "Yes, now the relation is clearly established". I said I did not follow what he meant. He then explained to me: "Shri Narasinha Saraswati was a disciple of the Swami of Akkalkot. Since then, that is for nearly seventy years, Swamiji has been graciously, but without your knowledge, watching over you and protecting you. Hearing this, I was very much astonished to know from such an independent source how Swamiji was so solicitous for me. This quite unexpected and independent corroboration of Dr. Godbole's message overwhelmed me with feelings of joy and gratitude, and I bade good-bye to my new clairvoyant friend and came home. I offered my sincere and profound apologies to Swamiji and begged to be excused for my ignorance. I hope and trust that since he has bestowed so much favour on me quite unsought, I am already pardoned by him.

OLD TESTIMONY

Some of the most renowned saints of Maharashtra have left full records of their dream visions in which they were first visited and blessed by their Gurus. Tukaram has written in his poems that his Guru, Babaji Chaitanya, was first seen by him in his dream, and in that state the Guru gave him the mantra for meditation. So also Bahinabai, a woman saint, saw Tukaram first in her dream, received mantra from him and then, after several days, she recognised him, and became his follower when she had a chance to see him actually at Dehu where Tukaram was living. Ramadas had also such a dream vision of his God Raghunath, and was blessed by him with a mantra. Dinkar Gosavi also wrote in his book how Ramadas blessed him in his dream.

My friend Mr. V. V. Dhotre writes in a solemn statement that his Guru Balkrishna Maharaj of Surat was first visited by the Swami of Akkalkot in his dream. The effect of this on the once atheist and epicurean Balkrishna Maharaj was so sudden and profound, that he at once gave up everything and became Swami's faithful follower. Balkrishna Maharaj too, through his Guru's favours, developed mystic powers and he had blessed many members of Shri Dhotre's family. Mr. Dhotre's aunt was his ardent follower, and although he was elsewhere in body, still by his powers of bilocation he was seen by her at Alandi during her daughter's marriage ceremony as was promised by him.

GRACE MANIFESTED THROUGH AGENT

I will finish up this chapter by describing what amounts to manifestation of Him or His Grace through an agent. In these instances, we see that at the nick of time of extreme danger to life or reputation of the devoted aspirant, some unknown individual appears, as a God-send to help the devotee out of that crisis or calamity. These experiences literally prove the meaning of that word 'God-send'. I will give here some instances in which God's helping hand appears to be the only rational explanation and no other. Chance or coincidence does not fit in, in these instances, as the help comes suddenly from quite unknown and unpredictable quarters. This theory gains more support from the fact that in spite of all attempts to trace the helper, he is nowhere to be found. I have selected these instances from the published lives of some saints and devotees who were alive in

the first half of the present century and some of whom I knew personally.

The first instance is found in the life of Saint Bhosekar, better known as Dev Mamlatdar, to whose memory a temple is built at Nasik on the banks of the Godavari. I had the good fortune of being placed at his holy feet by my grandfather when my life was despaired of in my childhood. I had also a dream vision of him some years ago. He too was a disciple of the Swami of Akkalkot.

This saint was a Government officer (mamlatdar) in the revenue department of the Bombay province in the British regime. He was so charitably disposed that his salary was almost spent in aid of the poor and the suffering, and he had often to borrow money for family expenses. Once he borrowed Rs. 500 from a money-lender of Khandesh district where he was serving and passed him a promissory note for the amount. As the date of expiry of the note was drawing near, the money-lender sent him a word about payment. The saint had no money, and being a high revenue officer, his reputation was at stake. A day previous to that date of expiry, a pseudo-peon (who was God's agent), attired in Government peon's dress, went to the money-lender with sufficient cash and paid him off and got a receipt from him. The receipt was found by the saint next morning in his prayer book, which he used to read daily. At the sight of it he was struck with amazement, and made inquiries as to who paid the amount without his knowledge, and who placed the receipt in the prayer book which nobody was allowed even to touch. He found that nobody in the house knew anything about it. So he sent for the money-lender and asked him the name of the

man who paid him, and about his features and whereabouts. The money-lender said that a person like an office peon came and paid him off, and he had no reason to inquire about him or suspect his identity as he got his full dues. He was under the impression that the peon must have been sent by him (the officer). Hearing these words, the saint became convinced that it must be God's intervention through an agent and nothing else. This unique instance of God's grace moved him to tears as it showed conclusively how God was jealously watching over his affairs and saved his reputation in the nick of the moment (vide *Lives of Modern Saints* by Shaligram in Marathi).

An exactly similar instance is found in the life of my friend, the late Shri Pangarkar, a devoutly pious man and reputed biographer of religious saints' lives. He died a few years ago. He was editing a religious weekly paper, *Mumukshu,* which was printed by one Shri Sapkar in his press on monthly payment. Once it so happened that Shri Pangarkar had only a four anna coin in his pocket for three weeks, and Shri Sapkar was to be paid Rs. 53. Shri Pangarkar was extremely anxious and dejected as he could not find any money to pay the monthly bill. His reputation was at stake. As usual Shri Sapkar came into his office. Pangarkar's brain was on the rack. He went inside and prayed to God silently for a few minutes. Prayer over, he came out. At that very moment one unknown bookseller came in and purchased some copies of Pangarkar's books worth exactly Rs. 53. The sum was paid to Shri Sapkar and he went away. Overjoyed at the sudden intervention from on High, Shri Pangarkar has published it in his autobiography (*Charitrachandra* P. 236).

Another devout friend of mine, Shri M. G. alias Baburao Bhide, was a sincere follower of the Swami of Akkalkot. To pay his whole attention to Swami's service, Bhide left his job and was reduced to extreme poverty. He lived in a dilapidated house, and the Poona Municipal authorities gave him final notice to pay off the accumulated arrears of taxes. Baburao had no money and ignored the notices. At last one day the authorities came to auction the house. Fortunately that very morning one casual unknown guest had arrived, and he saw the whole scene. He inquired of the authorities about the amount and at once paid the officers off and Bhide's house was saved from being auctioned. Baburao, his sister and Shri Umerji testify that they never knew why the guest paid the sum. Probably Swamiji himself had come in that garb.

The late Shri Wanawale, M.A., was my teacher in the Nasik High School. He was a faithful and devout follower of Madhavnath Maharaj of Indore. He was always pining for God's vision. Later he became a deputy inspector of schools, and he had gone to the village Vani on duty. There is a temple of Goddess Kali on the hill adjoining the village, and Mr. Wanawale camped there one morning. His mind was rivetted on the image of the Goddess, and tears were trickling down his eyes as the Goddess had not blessed him with her vision. There were no girls on the lonely hill at noon when he sat for lunch. Suddenly a little girl appeared on the scene and, when coaxed, began to partake of his meal from the same plate as children usually do. The meal over, the girl disappeared, to the utter bewilderment of him and his cook (vide *Madhavnath Sanjeevani,* P. 275). Shri

Wanawale thought she must have been the Goddess in the girlish form.

One of the most amazing instances relates to the favours of Sai Baba of Shirdi, a saint whose tomb is still worshipped by thousands of pilgrims after his death in 1918. One of his devoted followers was Shri Chandorkar, a high Government officer in the revenue department. Space forbids me to quote the whole incident.

But in his own words Shri Chandorkar himself has narrated how Sai Baba saved his daughter from obstructed delivery by sending his *Udi* through his follower at the nick of the moment. Shri Chandorkar was overwhelmed with feelings of amazement and gratitude at the unsought aid sent by Sai Baba. (Vide *Sai Baba's Memoirs* published by Shri Narsinha Swami in English).

MIRACULOUS POWER OF DEVOTION TO GOD (BHAKTI)

Once we are convinced that the vision and manifestation of personal God is a reality, then the only question is how this is achieved. All the mystics and saints positively state, as a result of their experiences, that the simplest way to approach Him is through love, devotion, or Bhakti. Now we know that love is a psychic energy "as it works". This work includes, on the human plane, attraction, union and creation. Even on the physical plane, in the inanimate mineral world, we find it in the form of chemical affinity. On the higher biological plane, we find its manifestations in higher forms. The action of this energy is followed by reaction or response as we call it. It is mutual and is reciprocated in some way or the other. Its highest function is union and creation. Such is

its powerful hold on humanity that we find men sacrificing everything, even their lives, for it. Its highest form is seen in the lives of saints and mystics who stake everything for achieving their goal viz. union with the Absolute in the personal or impersonal form. No price is too high for them to pay for it. And the response they meet with from the Almighty is befitting His omnipotence. For various reasons known to Him alone, the response is not apparent sometimes for some years even, but always is there on the aspirants' credit side. Mystics and clairvoyants can occasionally see the balance sheets, and assure us of His response, according to merits. We see it patently in the creation or destruction of matter, as seen in the rare cases of immediate cures of incurable diseases at Lourdes and other holy places. And we have seen in this chapter His highest response in assuming full-fledged incarnated manifestations of personal Gods according to the desires or needs of their devotees. Lord Krishna has also set his seal of approval on this axiomatic truth in the *Geeta,* in various places especially in chapters VII and VIII. Moreover He assures us there of the ultimate eternal truth that 'we ourselves become what we aspire for'. It follows therefore that a devoted *Bhakta* himself becomes, or merges fully in, the God (यो यच्श्रद्धः स एव सः). The phenomenon of materialisation shows that, in response to the intense desire and will of the relatives, human forms can temporarily be assumed by invisible entities in the higher spheres. Much more therefore can come out from the generous and gracious reaction of the Supreme Spirit or God as we call Him, in response to the life-long devotion, faith and sacrifice of His devotees. This law of stimulus and response, of action and reaction, we

find even in ordinary affairs between teacher and student, customer and shop-keeper, physician and patient, husband and wife, or the ruler and the ruled. The whole of human relationship is mostly pivoted on this law of mutual faith and love to a large extent. We see its highest aspect in the relationship between God and His life-long faithful devotee. This mutual relationship charmed Tukaram and Ekanath so much that they rejected in toto the unitive life which God had offered them. They declare: "He should be formless to those who like Him to be so. We prefer to enjoy mutual love more than that". Ekanath describes joyfully: "God has become so much enamoured with us that union with Him has become a play-thing to us. It runs after us in spite of our rejection of it."

CHAPTER XV

COMMUNION WITH THE UNIVERSAL SOUL

"Then the soul rests in its native state of Communion with the divine"

(S. 2, Ch. I, Patanjali).

In the preceding chapters I have considered in some detail the question of Yogic powers and God-realisation. Now before summing up, I will briefly refer here to the union of the individual soul with the Universal Soul, the *sumum bonum* of Yogic or mystic life. Every human being, intelligent enough to know something about his destiny, is striving, according to his light, towards the knowledge and attainment of the highest happiness or bliss. All sciences which have contributed to the happiness of man have sprung from this urge to know and to find out the path to attain this highest goal, and Yoga science is no exception to it. Indian Vedanta, the flower of all philosophy and mysticism, has chalked out three broad paths, leading to this goal. They are based on the recognition of three main activities of mind—cognition, affection and conation. As individual seekers vary in their mental structure and capabilities, some choose the path of wisdom or Jnana Yoga, some prefer the path of action, i.e. service or Karma Yoga, and the rest like to follow the path of love or devotion or Bhakti Yoga. Patanjali's Raja Yoga combines them, especially the latter two in his Sutras. All ultimately reach to the same end. Rigorous asceticism voluntarily imposed in actually following these paths show that man is not content only with the pleasures of his physical body. Had he

been so, Gautama Buddha, Sankaracharya, Ramadas, Tolstoy, Tilak or Gandhi would not have voluntarily sacrificed their kingdoms, their estates and bright prospects, and espoused poverty and austere living to find out and remove the causes of human misery. We respect them because the same urge is in us, though very weak. These world figures have shown that man's real happiness consists in realising the highest intellectual and spiritual communion with the Absolute. Tilak has very critically examined this problem of human happiness in *Geeta Rahasya* (now available in English), and has conclusively proved that eternal happiness lies only in the self-experience of the eternal truth or the Absolute. Man is by nature hungry for it. But he misses the way and is led astray. Just as the domestic animals have their homing instinct and return to their stables in the evening, so man too wants to go to his real eternal home after the bitter experience of the ups and downs of life. He too realises in the evening of life, that the home he built up for himself was not the real home of his eternal soul or the real self. His gilded shanty was only a resting place for his mortal body which he erroneously identified with his everlasting self. Only after mature thinking and experience, he is able thus to discriminate between the body and the self, soul or God. Then he realises that God or the Universal Soul is identical with his soul also, and is our creator and father, and we are all his sons and daughters. This fatherhood of God and brotherhood of man instils into the seeker's mind the supreme moral and spiritual values of love, forgiveness, kindness, tolerance and benevolence, and he then becomes ready to sacrifice his all, even his life, for relieving his poor and distressed brethren.

Service and sacrifice thereafter become his watchwords for life. And he becomes so much absorbed in serving others that he forgets himself totally, and becomes one with the world soul. This self-forgetfulness or self-immersion in God or the world soul is the real Samadhi Yoga. This is what Patanjali means in the Sutra quoted above. And the first chapter of Patanjali's and of this book also, is dedicated to explain the meaning and principles of it, as it is the first step leading for realisation.

SUMMING UP

But while following this path of Samadhi, some Yogic powers manifest themselves in some seekers early or late in their lives. These powers are facts, verified by well-known scientists and psychologists. In this book devoted to these powers mainly, the reader will find in Chapters II and III, enough evidence to prove their existence scientifically. The fountain head of all these powers being the self or the soul, its identity with the world soul is proved in Chapter IV.

To study Yoga and *Samadhi* scientifically, some knowledge of the human body, mind and soul (in short, personality) is necessary. I have dealt with these subjects in Chapters V, VI, and VII. The study of human physiology, psychology, parapsychology and metaphysics leads us to believe in what James calls the "more" in us, viz. subtle body or *Linga Deha* as we Hindus call it. This subtle body resides within, but independently of, the gross mortal body, and survives it after death. Chapters VIII and IX are therefore devoted to these subjects. Western psychologists and parapsychologists have confused this subtle body

with the subconscious mind or the subliminal self. But though they are thus coming nearer to the truth of a 'separable' and separate subtle body in the human organism, still they confine it to the living body only. They do not yet believe in its survival after death. But following the Indian Yogis, they are prepared to attribute some of the supernormal powers to this subtle subliminal or *Videhi* self. I have described these supernormal powers in Chapters X, XI and XII with much of the available scientific evidence. Having mastered Samadhi or the super-conscious state, a seeker is able to realise God, and so Chapters XIII and XIV are devoted to God-realisation and His manifestations in its various aspects. The personal aspect of God-realisation obviously involves duality. And yet the human mind hankers after unity, i.e. communion with the Universal Soul, because it is its original native state. So this last Chapter deals with it as even the *Bhaktas* ultimately wish a complete union with God.

DISSOLUTION OF THE SUBTLE BODY

But to have this total union, there must not be any trace of duality, latent or patent, in the human being. Subtle bodies are the remnants of this duality, and hence Vedantists say that unless this subtle body also is dissolved after one or many lives, there can be no complete self-absorption in the Absolute, and no true unitive life with the Divine. The relatively limited existence of the subtle bodies and of their powers itself shows their finiteness. Hence all the Eastern and Western saints, mystics and Yogis urge for union with the Infinite in their works in unequivocal terms. The Hindu Vedantists and Yogis say

that as the subtle body is the respository of all the impressions of the past unfulfilled desires and activities, the debit and credit sides of the balance sheet cannot be squared up, unless old debts are paid or written off by the will of the creditor, God. Hence the renunciation of all earthly desires and activities, and total dedication to the service of God. In course of time, a final stage comes when His grace descends upon the aspirant, and his festering impressions or debts are written off, as they have no locus in the Divine. And then the seeker's soul merges into the Universal Soul. That is God-realisation. As there is then no necessity for the subtle body, it too is dissolved. Lord Krishna has clearly said in the *Geeta* that "all activity (Karma) ends with the full knowledge and realisation of God". Jnaneshwar expresses the same idea by saying that "without the dissolution of the subtle body there can be no liberation".

BERGSON'S THEORY

As the Yoga Sutras say, these subtle bodies can be compared with screens or coverings, shutting out the light of the soul. Readers will remember the five-*Kosha*-theory described in a previous chapter. Patanjali has shown how these coverings are removed by the practice of *Pranayam* (S. 52, Ch. II). Again in S. 43, Ch. III, he says that these screens can also be removed by mastering the art of releasing the subtle or the *Maha Videhi* body from the physical body which constitutes the screen. Strangely enough, Bergson a French philosopher, and Dr. C. D. Broad, an English philosopher, have propounded an analogous theory of screens which, according to Aldous Huxley,

shut out the "Mind-at-large", which potentially we all have. I will reproduce here Huxley's own words from his book *Doors of Perception* (Pp. 16-17):

"I find myself agreeing with the eminent Cambridge philosopher Dr. C. D. Broad that we should do well to consider much more seriously.....the theory which Bergson has put forward in connection with memory and sense perception. The suggestion is that the function of the brain, the nervous system and sense organs (these are also screens) is in the main eliminative and not productive. Each person is at each moment capable of remembering all that has ever happened to him, and of perceiving everything that is happening everywhere in the universe. The function of the brain and the nervous system is to protect us from being overwhelmed and confused by this mass of largely useless and irrelevant knowledge by shutting out most of what we should otherwise perceive or remember at any moment, and leaving only that very small and special selection, which is likely to be practically useful. According to such a theory, each one of us is potentially 'mind-at-large'. But in so far as we are animals, our business is at all costs to survive. To make biological survival possible, mind-at-large has to be funnelled through the reducing valve of the brain and the nervous system. What comes out at the other end is a mere trickle of the kind of consciousness which will help us to stay alive".

Huxley further points out that man, accustomed to this reduced awareness, believes that "this is the only awareness and it bedevils his sense of reality". But he continues: "Certain persons however seem to

be *born* with a kind of bypass that circumvents this reducing valve. In others temporary bypass may be acquired either spontaneously, or as the result of *spiritual exercises* (Yogic practices), or through hypnosis, or by means of drugs. Through these temporary or permanent bypasses, there flows, not indeed the perception of everything that is happening everywhere in the universe,...but something more and different from the carefully selected utilitarian material which our narrowed minds regard as a complete picture of reality".

Readers who have studied Patanjali's Yoga Sutras will remember how this comment of Huxley seems to repeat the first Sutra of Chapter IV. The Sutra says that Yogic omniscience or 'mind-at-large' can be had by birth, drugs, mantra-*japa,* austerities and *Samadhi.* Instead of the analogy of the valve, Patanjali has taken that of screens or coverings. If these are removed in *Samadhi* or the superconscious state, the soul or the self reveals itself in full splendour to the aspiring seeker.

In this connection Yogi Aurobindo says (vide: *On Yoga,* P. 581): "The importance of Samadhi rests upon the truth which modern knowledge is rediscovering...that only a small part, whether world-being or of our own being, comes into our ken or into our action. The rest is hidden behind in sub-liminal reaches of being which descend into the profoundest depths of the subconscient, and rise to highest peaks of super-conscience, or which surround the field of our waking self with a wide circum-conscient existence of which our mind and senses catch only a few indications". On Page 597 of the same book, he says: "Samadhi prepares ourself for the delight of union

with the Divine Beloved, the master of all bliss, rapture and Anand".

Dr. Radhakrishnan writing on Yoga in his volume of *Indian Philosophy* has expressed the same ideas in the following words: "Some thinkers believe that brain is by no means indispensable for conscious activities. Psychologists tell us that human mind has other perceptive faculties than those served by the senses, and philosophers are slowly accepting the view that we have mental powers other than those of ratiocination. The ancient thinkers of India...tell us that we can acquire the power of seeing and knowing without the help of outer senses, and can become independent of physical senses and the brain...Yoga helps us to reach a higher level of consciousness through a transformation of psychic organism" (Pp. 336-337).

A simple instance of how this sub- or super-consciousness is working in our everyday life is found when we go to sleep with a firm determination that we are to get up, say at 4 a.m. in the early morning. This idea or suggestion remains working unknowingly till it wakes us up at about 4 a.m. If we go on practising it every day, it becomes a habit. Now if this simple but firm idea or suggestion tries to fulfil itself even in sleep or subconsciousness, why should we doubt that a long-cherished ideal of God-realisation, deeply rooted in our mind for years, and for which we stake everything dear in our life, will also come to fruition in course of time? It may take years or decades or several lives, but fulfilled it must be according to the psychological laws of mental energy. Phenomena of post-hypnotic suggestions also throw some light on this fact. The hypnotised being, even when he comes out of trance, and is fully conscious for all

outward appearance, harbours the suggestion (given during hypnotic trance) and works according to it at the appropriate time in spite of himself. This shows how powerful and persistent must be the force of mental energy concentrated in our life-long ideals. This supreme mental or spiritual energy must however be channelled properly through Yoga or *Bhakti* (devotion), and then it will never fail us in achieving our desired goal.

SAMADHI AND MEDICAL SCIENCE

Now I will take up here the long-deferred subject of *Samadhi* from the medical point of view. In *Samadhi* we usually, but not invariably, find superficial or deep trance, anaesthesia and amnesia especially in the Hatha Yoga *Samadhi*. But there are some mental and nervous diseases in which also these signs and symptoms are seen. For instance various psychoses, including insanity, or blood under high or low pressure, or toxic blood circulating in the brain due to high fevers, head injuries, some infectious diseases, some poisons, or anaemias produce similar symptoms, sometimes of grandeur, or states like light or deep coma, or delirium and hallucinations. In these latter conditions patients see all sorts of wild animals and wicked beings and try to flee from them, or speak incoherently and garrulously as if they are Kings or Gods. This somewhat superficial resemblance between the diseased states and *Samadhi*, had led some old eminent physicians to class *Samadhi* as a disease. Even Ramkrishna Paramhamsa, was labelled as "insane" by some prominent physicians of his times.

But Doctors Mesmer, Braid and Freud gave a serious jolt to these wild theories of old physiologists and

physicians. They showed that such things can occur without any organic disease of the brain and the nervous system. Their and later authors' isolation of the unconscious or the subconscious mind as the cause of it held the field for some years. But it could not explain all the phenomena of higher powers, viz. clairvoyance, telepathy or psychokinesis, seen in some extraordinary gifted individuals. In 1928 Prof. Jules Bois of Sarbonne and other French psychologists and psychotherapists therefore recognised the higher superconscious state of mind which approximates to *Samadhi* or *Unmani* or *Turiya*—a state already described by the Indian seers of the Vedic period. Emerson called it "Over-mind". They showed that all the supernormal powers stem from this source. And their experiences are now corroborated by such eminent psychologists as James, Pratt, Osty, McDougall, Rhine and others. The researches and experiences of these Western savants have thus completely thrown overboard the views of the old physicians who had branded even Jesus Christ as a lunatic!

But the proof of the pudding lies in the eating. And thus the only sure, positive and distinctive test of the sustained super-conscious state of *Samadhi,* as described before, lies in the spontaneous emergence of intuition, new light, superior knowledge and supernormal powers in the Yogi after coming out of *Samadhi.* Ramkrishna Paramhamsa's and Boehem's experiences have already been referred to in this connection. If such intuitive knowledge is not evident, it is no real *Samadhi* at all. It may be a mere swoon, trance, or coma. A sharp blow on the head, or a severe mental shock or trauma, may produce such unconscious states. This may last from a few minutes to

many hours or days even. Moreover it may or may not be voluntarily produced. *Samadhi* on the contrary is mostly quite voluntary, can be prolonged indefinitely, and vastly enriches the Yogi's treasure of knowledge and powers. The above-mentioned diseased states not only do not add to, but, on the contrary, subtract something from the meagre stock of the individual's knowledge or mental powers. The patients become mentally deranged. The *Samadhi* of the Hatha Yogis however falls short of this ideal *Samadhi* of the Raja Yogis in this respect.

Acharya Vinoba Bhave's nice distinction between what he calls *Dhyana Samadhi* and *Jnana Samadhi* was referred to in the first chapter. This *Dhyana Samadhi* is the link between the normal consciousness and the supernormal habitual God-consciousness.

YOGIS' LIVES: DIRECT PROOF OF POWERS

That this is no idle speculation or chopping of meaningless theories has been proved by the unbroken succession of Yogis in the East and the West from times immemorial. In India we have recently, only in the last century, seen it personified in Ramkrishna Paramhamsa who had not even the semblance of education. Yet by his natural gifts and Yogic practices, he had such an inexhaustible fund of wisdom and powers as would astonish and eclipse even the most erudite scholars of his days. And the strangest fact is that he could even transfer his powers for the time being to a dunce like Mathur Babu. Ramana Maharshi (Brunton's Guru), Aurobindo Ghose of Pondicherry, the Swami of Akkalkot, Lahiri Mahashaya, Yukteshwar, Tembe Swami and many other Yogis of the present

and the last century were glowing examples of Yoga who startled the world greatly with their Yogic powers, and thus adorned the pages of the glorious cultural history and heritage of India. And their followers, unknown to us and to history, are even now met with occasionally, if we search for them. Many of such Yogis come and go unknown and unsung by history. But, as Vivekananda has said, the world is never without them. They are the salt of the earth. Their astonishing powers sting our materialists to the quick and awaken them to the marvellous unseen world beyond and around us. They blaze our path towards God-realisation, but only if we have eyes to see it. Some of them seem to follow different paths according to their light and natural inclinations, but they reach the same goal of God-realisation. Some of them have left their own experiences on record in their precious works, and have explained the theory and practice of Yoga science. This long succession of Yogis, covering a period of over two thousand years, bears eloquent testimony to the reality of Yoga science and God-realisation.

THE VALUE OF YOGIC POWERS

As said before, Vedantists and even Raja Yogis have declared emphatically that Yogic powers are "obstacles" to God-realisation or liberation (S. 37, Ch. III), as there is the ever-present danger of abuse or prostitution of those powers for selfish aims. Yoga science has provided for this danger by describing rigorous eight-fold disciplines. But man is fallible and history has shown that the wisest and the bravest have fallen victims to all sorts of seductions. Hence Patanjali's stern warning that they are obstacles to God-

realisation. The goal being God-realisation, anything that blocks the aspirant's path or leads him astray is necessarily an obstacle and an evil.

But when all is said and done about this obstacle and danger, still the Yogic powers are not an evil in themselves. Their abuse is deprecated, and not their occasional timely use for relieving the distressed and helping the afflicted. It startles the onlookers, and leads them to think that there are higher worlds, which they too can reach if only they can follow the arduous path and discipline themselves for it. In the war-torn world of to-day the vision of higher worlds and super-human powers is likely to encourage the hope that all is not lost, and there are souls who can yet show the way to the Good, the True, and the Beautiful—to peace, happiness and well-being of all. These worldly benefits will convince men and women that there are higher powers which can set at naught the atom and the hydrogen bombs, and save humanity from utter destruction.

Tyrrell in the concluding remarks of his book, *The Personality of Man* rightly strikes a similar note by saying: "In the present crisis of world's history, one thing however stands out clearly. It matters profoundly what view is taken of the value of the human individual. Only if we are intellectually convinced that it extends beyond the limits of atomic consciousness, and reaches out potentially to that for which the ordinary name is God, can the purpose of human society be secured....From the nature of the personality of man, springs the possibility of the mystical Divine Union, the promise of a limitless inheritance and the hope that in literal truth this mortal shall put on immortality" (P. 284).

With this epilogue, my work is almost finished. I have, to the best of my ability, described in this book the theory and practice of Yoga, and of acquiring the most important Yogic powers. Some of the Sutras are not yet intelligible enough—at least to me—and I have omitted their discussion. They are not of much significance however, and their omission does not affect our main theme. I have tried my best to prove that ancient seers' and Yogis' intuition had anticipated, even in the hoary past, some of the modern discoveries of science. Take for instance the wave theory of sound and light. Patanjali says (S. 43, Ch. III) that even subtle sounds (ultra-sonic sounds also) are heard when the Yogi concentrates and tunes in on the atmospheric or etheric waves coming from the higher spheres. He has, I believe, included and explained in the Yoga science much of modern psychology and psychiatry, as shown by Miss Geraldine Coster in her *Yoga and Western Psychology,* and by Dr. Cannon in his *Invisible Influence* and *Power Within.* It is quite obvious that Western psychologists have not yet considered the potentialities and powers of the concentrated and controlled mental energy. On the contrary, in India, Yoga has mainly dwelt upon these only to the exclusion of all the other states of mind, viz. the distracted (*Kshipta*), dull or wicked (*Moodha*) and un- or sub-conscious but partly illuminated (*Vikshipta*) states of mind. Commentators like Vyasa say that some few individuals may stumble into *Samadhi* in these three categories of mental states. "But that *Samadhi* is not the one which Yogis aim at". Hence my interpretation that the subconscious mind is included in the *Vikshipta* state of mind is probably correct.

When I began to write this book, I had resolved in my mind that if I get a sound and sufficient indication of God's grace, then and then only the book is to be published. I am glad to say that He was pleased to grant my humble request and gave me that indication described in Chapter XII. I took it as a sign of His favour and hence I decided to publish the book. And thus has ended my labour of love for the last 45 years.

APPENDIX I

(1) CRYSTALLOGRAPHIC PROOFS OF MANTRIK POWERS
(Dr. E. Pfeiffer)

(2) FARADAY COPPER CAGE TESTS OF INNER PEACE
(Dr. A. Puharich)

I am happy to be able to include this Appendix in my book. It presents the sum and substance of significant experiments by two eminent scientists in regard to Nyaya-Ratna Dr. D. G. Vinod of Poona who is an internationally well-known and revered personality. A Pacifist, a Philosopher, a Mantra-Yogi, he is also an authority on Indian Logic (Nyaya). He has lived in Tibet, in the Himalayas and in almost all parts of the world, his main purpose being an intensive personal study and experimentation in the realm of the Super-Sense. He is very well equipped in the techniques of modern scientific methodology.

Dr. Vinod has had continued contacts and discussions with Einstein, Dr. Millikan, Dr. Jung, Bertrand Russell, Aldous Huxley and several other luminaries of modern science. He is a strange paradox with a profoundly *scientific* dimension to his deeply *mystical* personality. He has been a subject of study and analysis by Indian Savants, Tibetan Tantriks, Yogik Masters in the Himalayan Maths, and even by the latest psycho-spiritual laboratories in Europe and America.

Experiments on his unique super-sensitiveness and mantrik powers were undertaken by eminent American scientists like Dr. Pfeiffer and Dr. Puharich.

Dr. E. Pfeiffer, an eminent American authority on diagnostic crystallography, had carried on an intensive research extended over a period of about six months, in regard to the tantrik and mantrik powers of Dr. D. G. Vinod.

Some salient features of these experiments by Dr. Pfeiffer are both intriguing and convincing. The effects of Dr. Vinod's powers were, in the words of Dr. Pfeiffer, "Spectacular".

Dr. Andrija Puharich, a leading authority on parapsychology and E.S.P. has made notable contributions to

modern science. He is the author of *The Sacred Mushroom* which reveals the ancient key to the door of eternity. He has been in close co-operation with Dr. Vinod for over eight years now.

He has completely tape-recorded the utterances of Dr. Vinod when he had entered into the supernal states of consciousness.

In the course of Dr. Vinod's 3-year stay in the United States, Dr. Puharich had exposed Dr. Vinod's super-conscious personality to all kinds of para-psychologic investigation.

The Faraday Copper Cage is a new technique developed by Dr. Puharich at his Glen Cove (Maine, U.S.A.) laboratory. He and his colleagues have documented their researches and findings on Dr. Vinod's uniquely peaceful and super-sensitive personality.

These tests of his Inner Peace were conducted for several weeks in the Faraday Cage.

In the Glen Cove Laboratory Official Report it is stated:

"Dr. Vinod's Extra Sensory Perception (E.S.P.) abilities as demonstrated at our laboratories are certainly most *provocative* and *convincing* and have excited in us a deeper interest in the study of their dimension.

"The difference in the fabric of his abilities from that of our Western mediums is of great and continuing interest to us. In particular his knowledge of and practice in 'Vibrational Science' should be more fully exploited.

"Dr. Vinod's close intimacy with Western as well as Eastern techniques should enable him to make outstanding contributions to Man's understanding of the science of E.S.P.

"It seems evident to us that 'Peace Quality' of Dr. Vinod's consciousness reaches its peak inside *copper Faraday Cage,* a research machine constructed by our own laboratory. The machine is designed to measure the quality and quantity of supra-sensory dimensions".

I am reproducing here, with permission, a letter dated 18th July, 1959, addressed to Dr. Vinod by Dr. Puharich.

It describes the nature of the co-operative effort of Dr. Puharich and Dr. Vinod:—

"I have interested most of the physicists here, in *your theory* of psycho-dynamics, and they are most anxious, as I am, to see it completed. I have solved some of the problems that you left with me. The Integer 1100 is rooted in the fabric of a new quantum, which I have worked out..... I hope, that my solutions are correct. I do not have enough creative power to do this, without the guidance of yourself. I have faith that your theory will be completed and that you will be here to do so."

Now, to return to Dr. E. Pfeiffer's experiments in regard to Dr. Vinod's extra sensory perceptions.

While in New York, Dr. Vinod gave on February 13, 1954, to Dr. Pfeiffer, four specimens which had undergone Dr. Vinod's *tantrik* and *mantrik* treatment. These specimens were required to be kept in substances like raisins, almonds and figs specifically assigned to them, in covered Petri dishes. The substances were not touched, mixed or otherwise handled during the exposure period.

The specimens were placed as follows:

1. A yellow root-like specimen (Halakunda, Turmeric), in turmeric powder.
2. A dark nut or fruit (Bibba or Bilama, Anacardima or Dhobi's nut), between figs.
3. A gray hard nut (Sagar-gota, Bondue nut), between almonds.
4. A shell (Kawadi), between raisins.

In the course of the experiment, after 49 days of exposure, crystallizations were prepared by some standard methods of crystallization as expounded in Dr. Pfeiffer's own well-known volume on "Technique of Crystallization".

By the *same* method, crystallizations of unexposed or untreated substances not influenced by Dr. Vinod's tantra were made, for the purpose of comparison with the treated ones.

A remarkable *change* of crystallization in varied degrees was observed in *all* the cases, mantrically treated by Dr. Vinod.

The mantrik influence of Dr. Vinod's treatment, therefore, has been experimentally confirmed. The mantrik treatment or the tantrik radiation is of course without reference to, and completely beyond, the physical radiation of the nature of radio-activity, electronics, heat or light. The best explanation would be that we are dealing here with a non-physical, i.e. etherical, radiation, or with a New Force altogether, belonging to the super-sence realms of mantrik and tantrik forces generated by Dr. Vinod's super-sensory powers.

Turning to the specific differences observed in the course of crystallographic research in the four cases mentioned above:

(1) Yellow root (Halakunda) treated by Dr. Vinod and its effect on turmeric powder:—The treated sample produces a much more refined and well-formed and radiating pattern, indicating a centralising and formative force. This effect has been otherwise observed as one from Intensified Light or the Sun.

(2) Dark fruit (Bibba) treated by Dr. Vinod and its effect upon figs:—Here is a de-centralising effect and not a radiating effect as in the case above. This effect can be compared with a mercurial influence.

(3) Gray fruit (Sagar-gota) and its effect upon almonds:—This shows a remarkable change in colour, lustre and flocculation. The force generated by Dr. Vinod's powers seems to be one which introduces *life forces.*

(4) The shell (Kawadi) and its effect upon raisins:—This shows a simplifying and purifying effect in regard to the form and pattern. This is interpreted as a result of increased Life Ether.

The laboratory has devised and developed a technique of taking photographs of these crystals by a particular process, utilising reflected light, and another, utilising transparent light. It was not possible to take photographs of the

substances by the cameras usually available. They had to be specially manufactured in Germany.

This is only a brief *description* of the nature of the contents detailed in the authentic official report of the institution.

Dr. D. G. Vinod of Poona is in possession of the full original report by Dr. Pfeiffer, containing about two dozen magnificent photographs validating the processes and the findings of the whole series of experiments.

The author of the present work has carefully read the full original report and seen the impressive series of photographs.

It has not been possible to reproduce Dr. Pfeiffer's whole report and all the wonderful photographs. The report is written in a highly technical language. The above outline, however, will introduce the readers to the epoch-making nature of his great research.

APPENDIX II

Free Translation of Patanjali's Yoga-Sutras

CHAPTER I—SUPER-CONSCIOUS STATE

(1) We begin now the exposition of Yoga.

(2) Yoga is controlling the activities of *Chitta* (which includes the soul, ego, consciousness, intellect, mind and all the senses even in their subtlest form).

(3) When this *Chitta* is controlled then the seer, Self or Soul remains in his native state. (This is the result of regression, i.e. going in the reverse order of evolution as explained in the last Sutra of Chapter IV).

(4) Otherwise he identifies himself with all the *Chitta's* activities.

(5) Broadly these activities are five-fold, some painful, others not so.

(6) They are: right cognition (knowledge), illusion, hallucination, sleep and memory.

(7) Right knowledge stems from one's own experience, correct inference, and disinterested expert evidence.

(8) Illusion results from the object appearing differently from its real nature (for instance, mistaking a rope for a snake, in dim light).

(9) Hallucination is an idea having no basic reality (e.g., seeing rats and wild animals in dream or delirium).

(10) Sleep is a state wherein all perceptions cease.

(11) Memory is recollection of past impressions.

(12) Control of these activities is assured by practice and detachment. (The idea is that *Chitta* should be unconditioned by these activities).

(13) Continuous effort to keep *Chitta's* activity under control is practice.

(14) Long unremitting sincere practice by the student assures mastery over his ground (i.e. makes control of *Chitta* habitual and easy).

(15) Detachment (*Vairagya*) is the deliberate renunciation of all objects of enjoyment, perceived and heard or learnt, from scriptures or others. (When higher ideals and values are rooted in the mind, then lesser bodily pleasures lose their attraction).

(16) Detachment reaches its climax when the seeker has attained self-knowledge (self-realisation).

(In contrast with it the whole world naturally pales into insignificance).

(When the student or the seeker has mastery over the activities of *Chitta,* he stands over the threshold of *Samadhi,* which Patanjali describes as *Samprajnata,* i.e. with self-consciousness and *Asamprajnata,* i.e. without consciousness of the self.)

(17) In the *Samprajnata Samadhi,* the seeker can concentrate on, and identify himself with, any one material object, idea or thought, joy and self.

(18) The *Asamprajnata* type is preceded by the experience of the cessation of all *Chitta's* activities, impressions remaining potentially.

[After this Patanjali in the 19th aphorism mentions two classes of gifted 'sensitives' (so called in modern psychology), viz. (1) those gifted or Godly persons who can leave their body at will *(Videh)* and (2) those who can merge themselves into nature *(Prakriti-laya),* but do not merge into the *Purusha* or the universal soul, which is the aim and ultimate object of Yoga.]

(19) These two classes of gifted persons are born with the faculties of going into *Samadhi* at will (due to their efforts to master Yoga in their previous lives. Patanjali fully accepts the doctrine of re-incarnation).

[Commentators differ very much in interpreting these Sutras (17-18-19). But I think my interpretation covers the cases of multiple personalities, bi- or multi-location, all the Psi faculties and discarnate spirits' existence evidenced in veridical dreams.]

(20) Others not born with such gifts have to realise the *Asamprajnata Samadhi* by faith, enthusiasm, memory, concentration and intuition.

(21) Those who practise with intense efforts succeed earlier than others.

(22) Success depends upon the mild, moderate and intense activity of the student.

(23) Highest *Samadhi* also follows whole-hearted devotion to God (Ishwar).

(24) God is the unique Purusha or Being, free from afflictions, activity and laws of nature (causation).

(25) In Him is the seed of Omniscience.

(26) Unconditioned by time, He is the eldest master of all wisdom.

(27) His monosyllabic name is 'Om' (the root of all languages).

(28) Its repetition means meditation on Him.

(29) Thence (i.e. through His grace) comes self-realisation and removal of all obstacles (mentioned in the next Sutra).

(30) Disease, distraction, doubt, sin or blunders, sloth, sensuality, delusion, failure to attain Yoga stages and inability to retain them, are the obstacles.

(31) Grief, despair, tremors and irregular respiration accompany the above distractions.

(32) To counteract them, always concentrate on one principle only.

(Hereafter in the following Sutras Patanjali describes some other means to steady and exhilarate the mind of the seeker.)

(33) Friendship with the happy, pity for the miserable, appreciation of the virtuous and neglect of the sinful, cheer up *Chitta* and steady it.

(34) Or practising breath control (*Pranayam*);

(35) Or extraordinary sense-experience, i.e. telepathy, clairvoyance, etc;

(36) Or unexpected cheerfulness or vision of brilliant lights (In this aphorism *Vishoka* is differently inter-

preted by many commentators. I prefer the above meaning.);

(37) Or meditation on saints who have renounced worldly attachments;

(38) Or a dream-message or God's or a Saint's blessing in the dream (i.e. veridical dream);

(39) Or meditation on any favourite ideal.

(40) Thus the concentrated *Chitta* can control everything from the infinitesimal to the infinite.

(41) With complete control of all *Chitta's* activities, it becomes crystal clear, faithfully reflecting the seer, the process of seeing and the seen (object) as a pure diamond reflects the object over which it is placed.

(This state of the *Chitta* is called *Samapatti,* i.e. capability of identifying without losing individuality).

(42) This *Samapatti* is called *Savitarka* when the seeker can distinctly know the words, the meaning and the objective knowledge of a thing.

(43) It is called *Nirvitarka* when memory of distinction between the word and its meaning, disappears, *Chitta* forgets itself, and there remains only the concept of the object.

(44) In the same way, the *Savichar* and the *Nirvichar Samapatti* can be defined, where the mind *(Chitta)* identifies itself with subtle objects or their abstract ideas.

(45) The province of the subtle extends right up to the unmanifested Prakriti or nature.

(46) These *Samapattis* are called *Samadhis* with the seed of self-consciousness.

(It is called seed because so long as the Self or the ego is not lost, the cycle of Karma (activities) and their effects, and consequent cycle of births and deaths is not broken. It is a fundamental doctrine of the law of reincarnation).

(47) In the higher stage of conscious *Samadhi,* where only the ideal is reflected in the *Chitta* and no

other thought, there is complete illumination and spiritual contentment.

(48) At this stage, intuition flashes out truth only (it is pregnant with truth).

(49) This intuitive knowledge is direct and immediate cognition, independent of the perceptual and inferential knowledge.

(50) Its impression overrides all impressions of all percepts and concepts.

(51) When even this intuitive knowledge is controlled, everything else is mastered, and identification with the Universal Soul or Purusha is so complete that the seed of self-consciousness disappears. Hence it is called *Nirbeeja* or Seedless *Samadhi.*

CHAPTER II—MEANS AND METHODS OF YOGA

(1) Austerity, study of sciences and scriptures, and total surrender to God constitute the Yogic practice.

(2) The aim and object of it is to attain *Samadhi* and minimise the afflictions.

(3) Afflictions are ignorance, egoism or self esteem, desire, aversion, and clinging to life.

(4) Ignorance is the root cause of all afflictions whether dormant, attenuated, suppressed and hence resurgent or aggravated.

(5) Ignorance means mistaking the evanescent, impure, painful and non-self or the unreal for the eternal, pure, joyful and the real self.

(6) Egoism is the identification of the seer with the intellect and the instruments of perception and enjoyment.

(7) Desire is longing for pleasure and comfort.

(8) Aversion is recoiling from pain or discomfort.

(9) Clinging to life is as natural as the flow of water and is embedded even in the minds of the learned.

(10) Their minutest forms are to be destroyed by the process of regression (regression means going against the process of their evolution or development).

(11) Their grosser manifestations disappear through meditation.

(12) Karma or life's all activities are rooted in afflictions to be experienced in the present or the future life or lives.

(13) The root cause (Karma) being there, its effect comes in the form of rebirth, life, and pleasant or unpleasent experiences. (The law of cause and effect rules over humanity and worldly affairs).

(14) Pleasant or painful experiences follow virtuous or vicious activities.

(15) To the discriminating wise, the net result of all life's activities, on balance, is painful (frustration of many hopes and aspirations) as they involve conflicts between the mental equipment and the environment. This causes irritation and leaves painful impressions.

(16) Therefore future miseries should and ought to be avoided.

(17) The cause of misery is the identification of the seer and the seen, or the perceiver and the perceived (vide S. 34 Ch. I) and hence that should be broken.

(In the next Sutra Patanjali defines the seen or perceived external world of objects. According to the Samkhyas, the phenomenal world is evolved by the three essential qualities (or forces) of Prakriti, viz. *Satva* (cognitive or illuminating element), Rajas (active or motor element) and Tamas (ignorance or inertia).

(18) Through the interaction of these, the perceptible universe of the non-living and the living with their organs and senses is evolved for the enjoyment or liberation of the seer.

(19) Specialised and unspecialised (i.e. the gross and the fine), the phenomenal and noumenal, are the four stages of the evolution of these three essential qualities of Prakriti.

(20) The seer or the perceiver is consciousness itself, and, though pure, appears to be coloured by being observed through the conditioning intellect.

(21) The seen or the perceived universe exists for Him alone (vide: S. 18 above).

(22) The universe (the seen) does not exist (i.e. loses its charm) for him who has attained illumination and liberation through self-realisation. Though being common to all, it exists for others, i.e. for unliberated souls.

(23) A changeless seer and the changing scene are linked together so that the nature of each may be found out by the discriminating soul by taking one or more births.

(24) Ignorance of the fact that Purusha and Prakriti are different, springs from this linking.

(25) No ignorance, no linking. This break-up of their union reveals the independence of the seer, the Absolute.

(26) The means of destroying this ignorance is the unwavering practice of discrimination (between the Real and the unreal).

(27) In this process of liberation there are seven stages of illumination.

[There is no concensus of opinion in the interpretation of this seven-fold enlightenment, commentators differing widely from each other. I follow Vivekananda and prefer the following: (1) The thirst for knowledge is satisfied as all that is to be known is known; (2) Absence of pain, as all that causes pain is known and avoided; (3) Absence of ignorance, of desire and hence striving for its fulfilment; (4) Contentment; (5) Freedom from conditioning *Chitta;* (6) Dissolution of *Chitta* into its elements; and (7) Absorption of the human soul into the Universal Soul, Self or Purusha.]

(28) By practising the disciplinary exercises of Yoga, the impurities are removed, and enlightenment follows till full discrimination is attained.

(29) These exercises are *Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana* and *Samadhi* (These are explained below).

(30) Nonviolence, truthfulness, non-covetousness, continence and frugal or simple living are the *Yamas* (irrevocable vows).

(31) These are sacred vows and must be observed, irrespective of race or birth, country or place, time and occasion.

(32) Bodily and mental purity, contentment, austerities, study of sciences and scriptures and complete devotion to God are *Niyamas* or regulations for the Yoga students.

(33) To eradicate undesirable thoughts, habits and emotions, meditate upon their opposites.

(34) Thinking of the opposites means that these undesirable thoughts and habits like violence and the like, whether committed, caused, or abetted, whether provoked by avarice, anger or infatuation, and whether slight, moderate or gross, obstruct meditation and bring endless ignorance and misery.

(35) When nonviolence is firmly rooted in the mind of the Yogi, all beings approach him without fear or enmity.

(36) With veracity firmly established, his words come true, i.e. whatever he says is fulfilled.

(37) So also when non-covetousness is firmly rooted, wealth flows towards him due to full faith of the people in him.

(38) Perfect continence ensures vigour and creative activity.

(39) When simplest living and desirelessness is fully attained, the plan of life is understood with the knowledge of past lives.

(The underlying idea is, when the seeker cuts his wants to a minimum, he is led ultimately to think, why at all this body and life have become necessary, i.e. what is the purpose of this existence?

This leads him to search for his previous incarnations).

(40) When external physical purity is attained, the Yoga student thinks that his inside (body and mind) is still dirty and impure, and so he feels disgust for it. When this is the case about his own body and mind, naturally he shuns contact with others.

(41) When external and mental purity is attained, cheerfulness of mind, power of concentration, control over senses and capacity for self-realisation follow.

(42) Contentment brings supreme happiness.

(43) Austerities cleanse impurities and awaken physical and mental powers.

(44) From the study of sciences and scriptures, arises firm faith in the favourite God or deity and leads to His realisation.

(45) Total self-surrender to God results in *Samadhi*.

(46) Posture *(Asana)* should be steady and comfortable.

(47) Steady and comfortable posture is attained by relaxation of efforts and meditation on the infinite.

(48) Success in postures enables the Yogi to resist the effects of the dualities such as heat and cold, pleasure and pain, etc.

(49) With success of posture, there follows the control of respiratory movements or slowing of their rhythm *(Pranayam)*.

(50) Exhalation, inhalation and pause (that is cessation of breath) may be regulated according to the length, duration, and number of breaths which may be short or long.

(51) The fourth type of *Pranayam* is the cessation of both the external and internal respiratory movements for a time *(Keval Kumbhak)*.

(52) Mastery of breath control *(Pranayam)* removes the screens hiding the light of knowledge, i.e. produces illumination of intellect.

(53) *Pranayam* also ensures capacity to concentrate the mind on the ideal.

(54) When the mind is withdrawn from the objects, the original pure state of mind is restored. This is *Pratyahar*.

(55) Then full control over all organs and senses is secured.

CHAPTER III—YOGIC POWERS (SIDDHIS)

(1) Concentration *(Dharana)* means fixing attention on any object.

(2) Sustained consciousness or experience of that object is meditation *(Dhyana)*.

(3) *Samadhi* is the perfect state of meditation or *Dhyana* in which consciousness of the seer and the seen (object) disappears, and only the impression of the abstract idea of the object lingers on.

(4) All the above three, practised with regard to one object, is called *Samyam* (a technical term which means all the three. It is used just to avoid their frequent repetition).

(5) Mastery of *Samyam* opens the way to inspiration or intuition.

(6) It can be applied in all fields and at various levels.

(7) This *Samyam* is the vital step of true Yoga, the remaining five (*Yama, Niyama* and others) merely leading to it.

(8) Compared to *Nirbeeja Samadhi,* this *Samyam* too is its external side, i.e. it is less important. This means that *Nirbeeja Samadhi* (S. 51, Ch. I) can be attained without it, for instance by devotion to God.

(9) When the Yoga student goes on practising control of *Chitta* despite distractions, moments (or duration) of control go on increasing. And when the student fixes his *Chitta* on those precious moments, success or development of control is the ultimate effect.

(10) By habitual practice this uninterrupted control-effect can be sustained.

(11) *Chitta* has two inherent tendencies: (1) towards diversity and (2) towards unity; or towards distrac-

tion and concentration. Controlling the former and encouraging the latter leads to success in *Samadhi*.

(12) When the student gets (by practice) the same or identical experiences every moment from concentration on an object, it is called one-pointedness.

(13) When a Yoga student understands these three, he can know anything, living and non-living on the earth, by concentrating on its inherent and secondary characteristics, the rate of change in it, and its condition. So also he can know the senses and the organs by concentrating on them and the changes therein.

(14) Substance is that which is subject to past, present and potential changes in qualities, and remains the same in appearance for some time as the changes are very minute.

(15) If the order or sequence of changes is altered the effect will be different.

(16) By practising *Samyam* on the three (i.e. the past, present and future) stages of developments noted above (in S. 13), the Yogi can know the past and the future of anything.

(17) By *Samyam* separately on the word (or its sound), its meaning or purpose, and its repeated experience, which are usually coincident, the Yogi can know the speech of any creature.

(The idea seems to be that when we hear the particular sound of a bird frequently, we, by process of trial and error, i.e. experience, attach a particular meaning to it. By practice, we can at once catch the meaning of birds' or animals' sounds).

(18) By practising *Samyam* on past impressions comes the knowledge of past lives.

(Recently Dr. Alexander Cannon and Mr. Morey Bernstein have discovered a new method to revive past memories, under hypnosis, right up to infancy, and even to the previous lives—vide Cannon's *Power Within* and Bernstein's *The Search for Bridey Murphy*. This process is known as Regression. The

Yoga student can follow the same method in *Samadhi).*

(19) In the realisation of another person's mind by concentrating on his expressions, the Yogi can know his mind. (This is telepathy).

(20) The Yogi however does not know the object which led to that man's thoughts as it was not the object of his concentration. (This aphorism is omitted in some editions and hence the difference in the numbering of the subsequent Sutras).

(21) By concentrating (*Samyam*) on the form of the body, and then on the idea that it should be invisible to others, its perceptibility by others can be withheld. It then becomes invisible to others as no light-rays from it reach their eyes.

(22) Karma is of two kinds: (1) fast in fruition and (2) slow in fruition. By *Samyam* over these, or on portents, a Yogi knows the time of death.

(23) By *Samyam* on friendship, mercy and joy, the Yogi can excel in them. (Here reference is made to S. 33 Ch. I where these are mentioned to steady the mind).

(24) By *Samyam* on the strength of a huge powerful animal like an elephant, the Yogi can have that strength.

(25) The Yogi can know the subtle, the secret or hidden, or the remote, by directing clairvoyant power *(Jyotishmati)* towards them. (Here S. 36 of Ch. I is referred to).

(26) By *Samyam* on the Sun, knowledge of the world is attained. (Astronomy tells us that the earth was a part of the Sun).

(27)

(28) *Samyam* on the Moon and the Pole Star enables the Yogi to know the positions and motions of the stars.

(29) *Samyam* on the navel (that is the solar plexus) makes the inside of the body visible to the Yogi (like X-ray screening).

(30) By *Samyam* on the inside of the throat (digestive organs), hunger and thirst vanish. (This Sutra is un-

explainable by physiology, unless we take throat as a receiving organ of the digestive canal).

(31) By concentration on *Kurma Nadi* (i.e., cardiac plexus), steadiness is attained. (I have experienced this very often when I feel giddy due to arteriosclerosis).

(32) *Samyam* on the inner light in the head gives visions of Gods and saints.

(33) The Yogi can be omniscient if his intuition is awakened after *Samadhi* (S. 48, Ch. I).

Hitherto methods of attaining relatively minor powers were explained. Now follows the method of Self-realisation.

(34) By *Samyam* on the heart (the seat of Brahma), the Yogi can know all *Chittas* (minds).

(35) Enjoyment results from identification of the *Chitta (Satva)* with Purusha (i.e. Universal Soul or God) due to ignorance of the difference between them, though they are always separate from, and independent of, each other. The enjoyment is of course for the latter. When the difference is understood, and when *Samyam* is made on Purusha only, then He is fully realised.

(36) Once knowledge of Purusha is attained, then intuitive and higher perceptions of the senses—ear, touch, eye, taste and smell—follow in its wake.

(Because He is the source of them all. For all worldly purposes limited powers of the senses granted to us are sufficient).

(37) These Yogic powers are obstacles to *Samadhi* or God-realisation (as they pin down Yogi's attention to worldly matters and generate egoism, which is fatal to the cherished goal). But they are great achievements in mundane affairs.

(38) With the realisation of the separateness of *Chitta* from Purusha, the bonds between them can be loosened, and the Yogi knows how *Chitta* enters his own body. By this knowledge the Yogi can know

how to enter another person's body by releasing his own *Chitta* from his body.

(Phenomena of multiple personalities, possession and well-authenticated spiritualistic or poltergeist activities can be explained on this principle. In these phenomena invisible discarnate entities use the bodies of others. Yogis get this power in their life-time. I have seen this phenomenon several times).

(39) With the control of *Udana Vayu* attained, a Yogi remains unaffected in water swamps or thorny tracts as he can float over their surface and he can leave his body at will.

(40) By *Samyam* on *Samana Vayu* a Yogi can create a bright halo of light *(aura)* round his body.

(Experiences of Dr. Kilner, a London hospital radiologist, and of theosophists show that every human being is surrounded by an aura, invisible to ordinary men, but visible only to the gifted persons —vide *Human Aura* by Bagnall. The Yogi can make it visible to even ordinary persons).

(41) By *Samyam* on the relation between the ear and the atmospheric waves (*Akash,* ether), the Yogi can hear divine messages or other voices (clairaudience).

(From this *Sutra* it appears that the Yogis can tune their ears to any ordinarily inaudible sound waves. This is also referred to amongst the higher perceptions in S. 36).

(42) By *Samyam* on the relation between the body and the ether waves, and identifying himself with light objects like cotton, the Yogi can make himself light and travel through the sky (levitation). (Some verified instances of this power are given under "Levitation Phenomena". D.D. Home and Mirabelli had this power—vide Leadbeater's *The Other Side of Death,* and *Indian Monk* by Purohit Swami, P. 57).

(43) When the mental activity is released out of the body it is called the great discarnation *(Maha Videha).* By it the Yogi can enter another's body and the

veil that obscures his inner light is drawn aside. (In S. 19, Ch. I *Videha Vritti* is referred to, but that is a born gift. Here, a Yogi can have this power as one of his achievements).

(44) By *Samyam* on the grossness, characteristic features, fineness, power to combine with each other, and their purposefulness, a Yogi can get mastery over Nature and its elements.

(45) Mastery over Nature enables the Yogi to possess the well-known eight powers: (1) *Anima*—power to reduce himself to an atom, (2) *Mahima*—power to be as big as he wants to, (3) *Laghima*—power to be very light—referred to in S. 42, (4) *Garima*—power to be very heavy, (5) *Prapti*—power to approach or touch anything however distant it may be, (6) *Prakamya*—power to have anything (Apports), (7) *Ishitwa*—creative or dominating power, and (8) *Vashitwa*—power to command everything or any being, and to have a very sound body resistant to disease or decay.

(46) Soundness of body implies beautiful form and features, gracefulness, strength, vigour and hardness like a flint or a diamond.

(47) By *Samyam* on the perceptivity, peculiarity or speciality, individuality or egoism, power to combine with others, and purposefulness of every sense, comes mastery over them.

(48) Once senses are fully mastered, the Yogi can move with the speed of mind, can work without body and senses, and can control the whole Nature.

(49) The Yogi who has realised, by his mastery over Nature or Prakriti, the distinction between the Purusha or Universal Soul or God Almighty and the *Chitta* (*Satva* i.e. objective nature including his body and senses), becomes omnipotent and omniscient (vide S. 34 above).

(50) By renunciation even of these powers, the seed of bondage is destroyed, and the Yogi merges into the Absolute.

(51) A Yogi should not be tempted by these seductive celestial Powers (Gods) who invite him. Otherwise he will be entrapped into the vicious circle of the world again.

(52) By *Samyam* on the succession of past, present and future moments and the order of events happening every moment, comes knowledge or enlightenment due to this subtlest discrimination.

(53) The above-mentioned knowledge of changes from moment to moment reveals the difference between two exactly similar things, which cannot be known by any other distinctive features such as species, special characteristics and location. This is technically called *Pratipatti.*

(54) This knowledge saves the Yogi from all difficulties and dangers, encompasses all things in all their aspects and comes like a flash, i.e. is intuitive.

(55) When the *Chitta* becomes as pure as Purusha, Absolute Reality is reached.

CHAPTER IV—THE ABSOLUTE

(1) Yogic powers are either a gift from birth, or acquired by medicines, repetition of sacred mantras, austerities and *Samadhi.* (These *Siddhis* effect a change in the Yogi's body and mind).

(2) This transformation in the Yogi results from his drawing the necessary elements from Prakriti (Nature).

[This aphorism is variously interpreted by commentators. Some say that a Yogi can transform his own body and species into another. Miss Coster interpretes it with regard to new powers acquired by the Yogi (P. 127). Whatever the interpretation, the principle is the same].

(3) Evolution is worked out naturally. Good and evil deeds help or hinder it. Water flows of its own accord towards low levels, the farmer only removes obstacles in its way. So nature works out evolution.

(4) The Yogi creates minds for the bodies (or personalities) which he creates out of his ego or individuality.

(This explains why personalities differ, even though inhabiting the same body of an individual—vide chapter on *Linga Deha*).

(5) Though the activities of such personalities vary, the original individuality controls them all (till the Karma is worked out).

(6) The Yogi's controlling mind, purified by *Samadhi*. remains unaffected by the Karma of these different personalities.

(7) Because the Yogi's Karma is neither good nor bad nor indifferent like that of others.

(8) From these activities of (non-Yogis) arise desires appropriate to the predominant activites, others remain potential.

(9) Desires fulfilled or unfulfilled leave their impressions on the *Chitta* or the *Linga Deha*. They abide there as memories, even though separated by birth, place or time.

(10) The desire to live happily, being eternal, they too (the desires and their memories) are eternal and have no beginning.

(11) The desires, being held together by cause and effect and some objective support, cease to exist when these supports do not last.

(12) The past, present and future exist because they are marked by changes in the forms and qualities of the objects in course of time.

(13) All forms, manifest or subtle, are essentially the qualities of nature (Prakriti).

(14) When the qualities are co-ordinated, the object appears to be the same.

(15) Though the object is one and the same, different minds see it differently.

(16) The existence of an object is *sui generis*, independent of any mind cognising it. Otherwise it will cease to exist when there is no mind to cognise it.

(Some editions do not contain this Sutra. Hence the difference in the numbering of the following Sutra).

(17) An object is known or unknown when it is reflected or not in the *Chitta,* i.e. when the mind is interested in it or not.

(18) Purusha is changeless, and is the lord of *Chitta.* Hence He knows its various modifications.

(19) Since Purusha sees Nature (Prakriti) reflected in the *Chitta* and His own reflection in it, *Chitta* is an intermediate non-self-luminous object.

(20) As *Chitta* is not self-luminous, it cannot know itself as a separate object, i.e. some other seer is necessary.

(21) If we allow that one *Chitta* without Purusha or the knower is cognised by another *Chitta,* it will be absurd since that another *Chitta* will require still another *Chitta* to cognise it and so on. Moreover there will be confusion of memories.

(22) The identification of Purusha or Self with *Chitta* brings awareness of it as an object.

(23) *Chitta* reflects or reacts to both the seer and the seen, and hence can serve as a medium for any and all things.

(24) Though *Chitta* is coloured by innumerable desires, it is dependent on others, as it cannot exist without the combination of Prakriti and Purusha.

(25) One who can thus distinguish between Purusha and Prakriti ceases to think that *Chitta* is his self.

(26) Then the Yogi's *Chitta,* instinct with this discrimination, yearns for Liberation, Reality, or the Absolute.

(27) This state being imperfect for some time, there may recur distractions through past impressions.

(28) They should be got rid of through discrimination, as advised in the case of *Kleshas* or afflictions like ignorance etc. (Ss. 25-26, Ch. II).

(29) When the Yogi, who has attained this final and the highest discrimnation, renounces even that, then comes to him the *Samadhi* called the "cloud of virtue".

(30) Then ceases finally the cycle of action and reaction or affliction.

(31) Then knowledge, free from all screens and impurities, becomes infinite, the knowable being very small.

(32) After this, finally cease the successive transformations of (Nature's) qualities of Prakriti, there being no purpose left for them.

(33) The changes that occur from moment to moment, and perceived from beginning to end, are known as 'succession'.

(34) As there is no purpose left for the qualities of Nature or Prakriti, they resolve themselves into their source (Prakriti) in the inverse order of evolution. This is Liberation or the establishment of Purusha in his native state, the Absolute Consciousness (vide S. 3, Ch. I).

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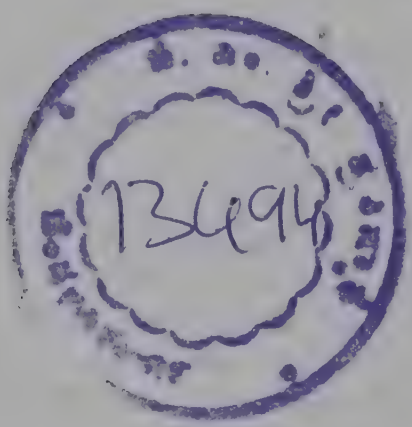
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I acknowledge the deep debt of gratitude I owe to all these authors whose books have been consulted by me.


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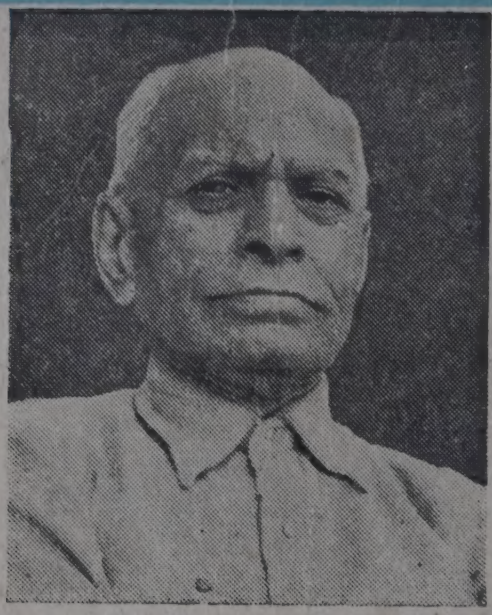
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THE AUTHOR

VISHNU MAHADEV BHAT (born 1885) has had a chequered career. Even while studying at the Fergusson College, Poona, he plunged headlong into revolutionary activities, along with intrepid Veer Vinayak Damodar Savarkar, to overthrow the British Government. Graduating in 1906 from the Wilson College, Bombay, he joined the Government Law and Medical Colleges simultaneously.

After the Jackson murder, Government prosecuted the revolutionaries in what has become famous as the Nasik Conspiracy Case (1910) and Shri Bhat got his share of the award—five years rigorous imprisonment. During his jail term he began yogic practices.

Released in 1915, he was taken up by Lokamanya Bal Gangadhar Tilak as an Assistant Editor of the *Kesari* and the *Mahratta*. Under the Lokamanya, Bhat took active part in Home Rule League and Congress work. During the critical years of 1924-1926, when the controversy over the boycott of the Legislature waxed hot, Bhat was a member of the All-India Congress Committee.

Taking the M.B.B.S. degree from the Grant Medical College, Bombay (1922), Bhat studied Ayurveda also, and was for 14 years Medical Officer in charge of a charitable dispensary at Yeola. His earnest comparative study of the two systems of medicine is reflected in the three Marathi books he has written on Medicine, Midwifery and Gynaecology.

In 1950, Bhat published the *Abhinav Bharat*, a Marathi book describing his secret revolutionary society.

Due to heart trouble, Dr. Bhat had to retire from active medical practice in 1955. Then he entered on his life's labour of love, producing the book *Yoga Siddhi Ani Ishwar-Sakshatkar* in Marathi, which met with warm appreciation from scholars and philosophers like the late Dr. R. D. Ranade.

The present book is an English version of the Marathi work and, reflecting the noble task of the learned doctor in the field of spiritual research, imparts to the present-day world, weary with mundane problems, a message of ultimate upliftment.